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The Church of the Protecting Veil of the Mother of God [in the village of Novy Stan, Likhoslavl District, Kalinin Region] marked in 1978 its 200th anniversary. Bottom: Iconostasis of the above-mentioned church



ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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The Patriarch Grants an Audience to a Congressman

On April 19, 1979, His Holiness Patriarch Pimen of Moscow and All Russia received the WCC Central Committee member and deputy leader of the Democratic majority in the House of Representatives of the US Congress, John Brademas, head of the delegation from the House of Representatives of the US Congress here on an official visit at the invitation of the Presidium of the USSR Supreme Soviet.

John Brademas was accompanied by the US Ambassador to the USSR, H. E.

Malcolm Toon, and an official from Department of International Relations of the Presidium of the USSR Supreme Soviet D. M. Marushenko.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and topresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch and Dean of the Patriarchal Cathedral of the Epiphany, were also present during audience.

Youth Church Delegation from the Soviet Union in Sweden

At the invitation of the Ecumenical Youth Council of Sweden an ecclesiastical delegation of young people from the Soviet Union visited Sweden from March 24 to 29, 1979. The delegation comprised six representatives of the Russian Orthodox Church, namely: Hegumen Iosif Pustoutov, of the Moscow Diocese (head of the delegation); Hieromonk Manuil Pavlov, teacher at the Leningrad Theological Seminary; Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations; Hierodeacon Kliment Kapalin, helper to the assistant rector of the Moscow Theological Academy and Seminary; Nikolai Inozemtsev, third-year student of the Moscow Theological Academy; Natalia Gorina, interpreter at the Department of External Church Relations, and the Rev. Anatoliy Sokolov, representing the All-Union Council of the Evangelical Christian Baptists.

The delegates got acquainted with the different aspects of the Swedish Churches. Special attention was given to the life of young Christians in Sweden. They visited the Bethel Theological Seminary (Baptist Church), Lidingsö Theological Seminary (Mission Covenant Church of Sweden), and the Jogannelunds Theological Institute in Uppsala (Evangelical movement within the Church of Sweden). They also took part in the meeting organized by the faculty and students of the Theological

Faculty of the Uppsala University where Hieromonk Manuil Pavlov and Protodeacon Vladimir Nazarkin delivered lectures on "The Orthodox Theology Today" and "Theological Education in the USSR" respectively.

The members of the delegation attended divine service celebrated by students at the St. Catherine Church (Evangelical Student Movement); visited the Jerico Youth Centre where they had a meeting with representatives of different Christian youth movements of Sweden; paid a visit to the First Church congregation in Tensta and met representatives of the Department of International Studies of the Church of Sweden. Luncheon was given in their honour by the Central Committee of the Christian Youth Council of Sweden, led by its chairman, Jan-Erik Malm, the general secretary, Göran Johansson, and international secretary Christian Hollander.

The members of the delegation were received by Bishop Ingmar Ström in Stockholm, by Pastor Primarius L. Carlsson of the Stockholm cathedral, Ambassador Olle Dahlen, Moderator of the WCC Commission of Churches International Affairs, gave a dinner in his home in their honour.

On the Feast of the Annunciation (March 25), the delegation attended divine service in the Orthodox Church of St. George at Stockholm. Hegumen Iosif, Hieromonk Manuil, Protodeacon

Vladimir and Hierodeacon Kliment assisted Metropolitan Paulus of Sweden (Constantinople Patriarchate) in celebrating Divine Liturgy. After the divine service, Metropolitan Paulus gave a reception on the occasion of the Greek national holiday—Independence Day. The reception was attended by the members of the delegation, the clergy and parishioners of the church, and E. E. Ambassador Sekeris of Greece to Sweden.

The day before the delegation's departure from Stockholm, its members had a meeting with representatives of the press at the offices of the Christian Youth Council of Sweden. At the press conference Hegumen Iosif Pustoutov and the Rev. Anatoliy Sokolov summed up the visit of the Christian delegation from the Soviet Union to Sweden and answered the questions of the correspondents.

Pilgrims from the FRG

At the invitation of the Russian Orthodox Church a group of pilgrims from the FRG were in the Soviet Union from April 18 to 30, 1979. The group was headed by Mgr. Dr. Albert Rauch, Rector of the Catholic Institute of Eastern Churches in Regensburg and included: Prof. Dr. Fairy von Lienfeld, Dean of the Department of Eastern Churches of the Evangelical Faculty of the Erlangen University, Mrs. Sigrid Scheer, secretary to Dr. Rauch, a teacher of German at the Catholic Institute of Eastern Churches, and Georg Hahn, precentor at the Nieraltaich monastery and the Catholic Institute.

On April 19, the guests attended Divine Liturgy at the Patriarchal Cathedral of the Epiphany celebrated by His Holiness Patriarch Pimen of Moscow and All Russia. Upon the conclusion of the Divine Liturgy Mgr. Dr. Rauch was presented to His Holiness Patriarch Pimen.

The same day the pilgrims visited the Department of External Church Relations where they were received by Bishop Iov of Zaraisk, Deputy Head of the DECR. In the evening, the guests attended the All-Night Vigil at the Dormition Church in the Novodevichy Con-

vent. The divine service was conducted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

The pilgrims spent May 21-22 in Minsk. They attended the Easter Sunday service in the Cathedral Church of the Holy Spirit; the service was conducted by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Afterwards the guests were invited to the Easter Breakfast at the residence of the Metropolitan of Minsk and Byelorussia. In the afternoon, Metropolitan Filaret gave a dinner in their honour.

The pilgrims spent April 23, 24 and 26 in Simferopol, Yalta and Kharkov where they learned about the religious life in these cities and were received by Archbishop Leontiy of Simferopol and the Crimea and by Archbishop Nikodim of Kharkov and Bogodukhov.

On April 29 the pilgrims returned to Moscow.

Upon their arrival they attended Divine Liturgy in the Church of Sts. Peter and Paul in Lefortovo. In the afternoon Metropolitan Yuvenaliy held a reception in their honour in his chambers at the Novodevichy Convent.

Pilgrims from Japan

A group of ten pilgrims from the Autonomous Orthodox Church of Japan, headed by Archpriest Jacob Yasio Hibi, rector of the church in Kyoto, visited the Soviet Union from April 20 to 1979.

Arriving in Moscow in the evening of Good Friday the pilgrims worshipped at divine service conducted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, in the Dormi-

tion Church at the Novodevichy Convent.

From April 22 to 24, the guests visited Tashkent and Samarkand. They worshipped at Easter night service in the Cathedral Church of the Dormition in Tashkent. After the service they shared in an Easter repast with Archbishop Varfolomei of Tashkent and Central Asia. While in Samarkand the guests prayed at Divine Liturgy in the Church of the Protecting Veil of the Mother of God.

On April 26 and 27, they were in Alma Ata where on April 26 they worshipped at Divine Liturgy conducted in the Cathedral Church of St. Nicholas

by Bishop Serafim of Alma Ata and Kazakhstan; on April 27 they attended reception given in their honour by His Grace Serafim.

Upon their return to Moscow the pilgrims made a trip to the Trinity-Sergiy Lavra where they genuflected at the shrines of the cloister, got acquainted with the life of the theological schools and were received by the assistant rector of the schools, Archimandrite Aleksandr, who gave a luncheon in their honour.

Archpriest Jacob Yasio Hibi took part in the celebration of divine services in the churches the pilgrims visited.

Bishop Dr. Robert Runcie—a Guest of the Russian Church

The Bishop of St. Albans, Dr. Robert Runcie (the Church of England), visited the Soviet Union from April 28 to May 9, 1979, at the invitation of the Russian Orthodox Church.

On Easter Saturday, April 28, Bishop Robert Runcie attended All-Night Vigil in the Patriarchal Cathedral of the Epiphany conducted by Patriarch Pimen of Moscow and All Russia. After the service His Holiness gave a dinner in honour of the guest.

On April 29, Bishop Robert Runcie attended Divine Liturgy conducted in the Dormition Church at the Novodevichy Convent by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. After the divine service Metropolitan Yuvenaliy and Bishop Runcie exchanged addresses. Then Metropolitan Yuvenaliy gave a luncheon in honour of the guest in his chambers on the premises of the Novodevichy Convent.

From May 1 to 4, Bishop Robert Runcie was in Leningrad. The guest attended Divine Liturgy at the Trinity Cathedral on May 1 and in the St. Nicholas Cathedral on May 2. On May 3 Bishop Robert Runcie acquainted him-

self with the life of the Leningrad theological schools.

On May 4, upon his arrival in Minsk His Grace was received by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, who gave a dinner in his honour. The next day Bishop Robert Runcie and Metropolitan Filaret visited the Zhirovits Monastery of the Dormition. There His Grace got acquainted with the cloister's places of interest. The father superior of the monastery, Archimandrite Konstantin, gave a luncheon in honour of the guest at which Metropolitan Filaret, Bishop Robert Runcie and Archimandrite Konstantin exchanged speeches.

In the evening His Grace attended All-Night Vigil conducted by Metropolitan Filaret in the Minsk Cathedral Church of the Holy Spirit.

The same day the guest departed for Moscow. On May 6 he acquainted himself with the religious life of the capital by visiting Orthodox churches.

On May 7, Bishop Robert Runcie was received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, who gave a dinner in honour of the guest later in the day.

Protopresbyter Vitaliy Borovoi on a Visit to the USA

Christian Association for Relations with Eastern Europe, an American Christian public organization for strengthening of friendship and cooperation between the peoples of the USA and the socialist countries of Europe and the USSR, held its annual meeting in Washington on May 4-5, 1979. The meeting was chaired by Prof. James Will, President of the Association Board.

Protopresbyter Prof. Vitaliy Borovoi, representative of the Moscow Patriarchate at the WCC in Geneva, was invited to the meeting.

Two colloquiums and two public meetings were organized in connection with this meeting. Participating in them were representatives of the Churches and religious associations of the USA, Jewish religious circles and organizations and of the public in general. Discussed at these gatherings was "The Role of Churches and Religious Associations in the Observance of Human Rights in the East and the West".

Among the participants in the colloquiums and public gatherings were Protopresbyter Prof. Vitaliy Borovoi, Dr. Kentzinsky, member of the Presidium of the Christian Social Association in Poland, Bishop Dr. Karoly Toth of the Reformed Church of Hungary, President of the Christian Peace Conference.

Protopresbyter Prof. Vitaliy Borovoi addressed in Washington the "Special Group on Issues of Peace and Foreign Policy" under the Church and Society Division of the United Presbyterian Church in the USA and spoke also at a meeting held by the Committee for Peace and Social Problems of the Episcopal Methodist Church in the USA. At a divine service held in the Washington

Cathedral of the Episcopal Church of America Protopresbyter Prof. Vitaliy Borovoi delivered a sermon and, after the service, took part in the parishioners' meeting on human rights.

Protopresbyter Prof. Vitaliy Borovoi also spoke in the Ecumenical Centre in New York, and met representatives of the Churches and religious organizations of Washington; he also addressed journalists and spokesmen of the TV and radio broadcasting systems in San Antonio, Texas, during the meeting of the National Council of the Churches of Christ in the USA. On Sunday, May 13, Protopresbyter Prof. Vitaliy Borovoi took part in the celebration of divine service in the St. Nicholas Cathedral in New York.

CHRONICLE

On the initiative of the Press and Information Service of the Union of the Evangelical Churches in the GDR and World Association for Christian Communication a seminar of Christian publishers in the socialist countries took place in Gerngut, Saxony, GDR, from April 20 to 28, 1979.

The theme of the seminar was "Role of Christian Literature for Witness and Service of Christians in Socialist Countries".

35 representatives of the Publishing Houses from Bulgaria, Hungary, GDR, Poland, the Soviet Union and Czechoslovakia participated in the seminar. Representatives of Christian Publishing Houses in India, Madagascar, Switzerland and Ethiopia attended the seminar as guests.

The Publishing Department of the Moscow Patriarchate was represented by Archpriest Genadiy Yablonsky, Editor of the Journal "Stimme der Orthodoxie" of the Central European Exarchate.





Services Conducted by His Holiness Patriarch PIMEN

A P R I L

On **April 28 (15)**, the eve of the 2nd Sunday after Easter, of St. Thomas the Apostle, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

M A Y

On **May 20 (7)**, the 5th Sunday after Easter, of the Woman of Samaria, His Holiness Patriarch Pimen received Holy Communion at Divine Liturgy and, on the eve, attended All-Night Vigil in the Patriarchal Cathedral.

On **May 22 (9)**, the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. During Liturgy the Ektene for the Dead was said for the repose of the soul of Protopresbyter Nikolai Kolchitsky († January 11, 1961).

On **May 27 (14)**, the 6th Sunday after Easter, of the Blind Man, His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

May 30 (17), the Apodosis of Easter. On the eve, His Holiness the Patriarch conducted Easter Vespers and Matins in the Patriarchal Cathedral.

On **May 31 (18)**, Feast of the Ascension of Our Lord, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. During the Liturgy, Ektene for the Dead was said for the newly-departed Metropolitan Serafim († April 22, 1979).

J U N E

June 2 (May 20), the Invention of the Relics of St. Aleksey, Metropolitan of Moscow, Miracle Worker of All Russia. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Metropolitan Aleksey of Tallinn and Estonia, Archbishop Kirill of Vyborg and Bishop Iov of Zaraisk in the Patriarchal Cathedral.

June 3 (May 21), the Feast of the Vladimir Icon of the Mother of God, the Enthronization day of His Holiness Patriarch Pimen. On the eve, His Holiness conducted All-Night Vigil together with Metropolitan Aleksey of Tallinn and Estonia and Bishop Iov of Zaraisk, and on the feast day worshipped and received Holy Communion in the Patriarchal Cathedral. After the Liturgy Patriarch Pimen said a thanksgiving moleben together with Metropolitan Aleksey of Tallinn and Estonia, Archbishop Vladimir of Dmitrov, Archbishop Kirill of Vyborg and Bishop Iov of Zaraisk.

June 10 (May 28), Holy Trinity Day, Pentecost. On the eve, His Holiness Patriarch Pimen conducted Vespers with the reading of the Akathistos to the Life-Giving Trinity together with Archbishop Vladimir of Dmitrov in the Trinity Cathedral of the Trinity-Sergiy Lavra. The Patriarch conducted All-Night Vigil in the same cathedral together with Archbishop Vladimir of Dmitrov and concelebrated Divine Liturgy with Archbishop Vladimir of Dmitrov and Bishop Leo of Joensuu (Orthodox Church of Finland).

By the Old Shrines of Novgorod

Church festivities dedicated to the memory of the invention of the relics St. Nikita, Bishop of Novgorod (Apr. 30, 1558), are held annually in Novgorod.

Among the guests who arrived Saturday, May 12, 1979, at the invitation of Metropolitan Antony of Leningrad and Novgorod, were Bishop Antony of Stavropol and Baku, Bishop Porfiry of Arkhangelsk and Kholmogory, Archimandrite Gavriil, Father Superior of the Pskov-Pechery Monastery of the Dormition, Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery of the Dormition, Father Mikhail Fortunato, of the Dormition Cathedral in London and Hegumenia Evgeny, Mother Superior of the Pükhthi Convent of the Dormition.

On May 12 Metropolitan Antony celebrated Divine Liturgy in his domed chapel dedicated to the icon of the Mother of God "The Sign", the patron of Novgorod.

On the same day Archpriest Mikhail Elagin, Novgorod Superintendent Dean, took the guests to have a look at the former St. Antony Monastery spreading picturesquely along the right bank of the Volkhov River. The monastery was founded by St. Antony the Roman, the patron saint of Metropolitan Antony.

St. Antony the Roman († August 3, 1177; relics invented on July 1, 1597) was miraculously transported to Novgorod on a stone during a storm on the Feast of the Nativity of the Blessed Virgin.

To commemorate this event, St. Antony built a wooden church on the spot where the stone landed, and in 1117, he laid the foundation of a new church dedicated to the Nativity of the Blessed Virgin and founded a monastery of which he was the first superior.

Archpriest Mikhail Elagin related that in 1911-1913 Archimandrite Aleksander Simansky—later, His Holiness Patriarch of Moscow and All Russia—was the superior of the St. Antony Monastery. At the same time, he was the rector of the Novgorod Theological Se-

minary, the three-storeyed building of which is now occupied by the Novgorod State Pedagogical Institute. The guests also looked over the Church of the Presentation of Our Lord (1533-1536) and the cells (17th century).

From the St. Antony Monastery the guests went to the Novgorod Kremlin (10th cent.). The golden cupola of the Cathedral of St. Sophia, Divine Wisdom, dominates the Kremlin. A dove—the symbol of the Holy Spirit—is perched on the cross of the St. Sophia Cathedral.

The St. Sophia Cathedral is the main shrine of Novgorod, its symbol. The annals hold it that in 988, immediately after the Baptism of Rus, a wooden cathedral with thirteen cupolas was first built there—a miracle of carpenters' craftsmanship, the first St. Sophia Cathedral in Rus, which was built before the St. Sophia Cathedral in Kiev (1037). In 1045-1050, in place of the wooden cathedral, the magnificent stone cathedral of our days was built, full of ineffable might and beauty.

After the establishment of the Novgorod Republic in 1136 the *Vyche* was held in front of the St. Sophia Cathedral. "Rus is where Sophia is," the people of Novgorod used to say. And Old Rus could repeat this saying: "to be means to be where St. Sophia is; true being is Sophia, which is the Church".

On the square in front of the cathedral there is the monument to Russia's Thousandth Anniversary.

The monument (1862, designed by M. O. Mikeshin) represents Monomakh's "Cap" topped by an orb; the Kneeling Woman symbolizes Russia, while the Angel with the holy cross blessing her is the Orthodox Church. The orb is surrounded by six sculptured groups signifying six epochs in Russia's history. The pedestal of the monument is girded with a high relief representing outstanding sons of our Motherland: Church pastors, statesmen, military leaders, heroes patriots, writers and artists.

In the evening of May 12 the guests worshipped at All-Night Vigil led by

Metropolitan Antony of Leningrad and Novgorod in the Church of St. Nicholas.

This church, contiguous to the Church of the Apostle Philip (14th century), was dismantled in the last century. In 1978 it was rebuilt on the old foundation. On December 13, 1978, the church was consecrated by Metropolitan Antony. The St. Nicholas Church now houses the shrine with the relics of St. Nikita, Bishop of Novgorod, revered of old by the Novgorod believers.

St. Nikita in his young years served in the Kiev-Pechery monastery. Retiring prematurely into seclusion, he lapsed into temptation, but spiritually experienced old monks drove the evil spirit away from him. St. Nikita left his seclusion to live in severe fasting and praying "practising, above all, obedience and humility", and achieved spiritual perfection. St. Nikita was consecrated Bishop of Novgorod and, by virtue of his righteous conduct, graced

by God with the gift of miracle-working. After guiding the Novgorod flock for years St. Nikita peacefully departed the Lord in 1109. In 1558, under the Tsar Ioann Vasilievich, the saint, whose relics were invented fully vested intact, was canonized. (St. Nikita's skufiya and staff are in the St. Sophia Cathedral.)

The choir led by I. G. Porfirov sang in perfect harmony. Some hymns were performed with the Novgorod chant which owes a lot for its preservation to the efforts of Metropolitan Arseniy (Stadnitsky; † 1936) 1910-1922, who was at that time ruler of the hierarchy in Novgorod.

At All-Night Vigil the hierarch anointed the worshippers with holy oil.

Metropolitan Antony delivered a homily dedicated to the feast. He called on the believers to follow their path

New Father Superior of the Dormition Monastery in Odessa

Archimandrite Serafim Tikhonov, Father Superior of the Patriarchal Dormition Monastery in Odessa, was called to episcopal service in Penza See by decree of His Holiness Patriarch Pimen and the Holy Synod of October 10, 1978.

In keeping with the resolution of His Holiness Patriarch Pimen dated October 17, 1978, Metropolitan Sergiy of Odessa and Kherson, the Holy Archimandrite of the Odessa Dormition Monastery, the Administrator ad interim of the Voroshilovgrad Diocese, appointed Hegumen Polikarp Guts, former Rector of the St. Nicholas Church in the town of Artemovsk, Donetsk Region (Voroshilovgrad Diocese), father superior of the above-mentioned monastery.

Hegumen Polikarp (secular name Ivan Maksimovich Guts) was born on October 10, 1927, in the village of Nikonovka, Berdichev District, Zhitomir Region. He graduated from the Odessa Theological Seminary in 1956. In the same year he was ordained deacon and then presbyter by Metropolitan Serafim (Lukianov; † February 18,

1959) and served in the parishes of the Odessa Region. In 1964 Father Ioann Guts completed his course at the Moscow Theological Academy with the candidate of theology degree for the thesis "The Life and Liturgical Writings of N. F. Krasnoseltsev" and was assigned to the clergy of the Voroshilovgrad Diocese. In 1974 Archpriest Ioann Guts was professed and was given the name of Polikarp by Metropolitan Sergiy of Odessa and Kherson. Since that time Hieromonk Polikarp was a member of the diocesan court of the Voroshilovgrad Diocese. In 1976 he was raised to the rank of hegumen and in 1977 awarded an ornamental cross.

On November 21, 1978, the Feast of the Synaxis of St. Michael, Metropolitan Sergiy, with the blessing of the Patriarch, raised Hegumen Polikarp to the rank of archimandrite at the Divine Liturgy celebrated in the St. Nicholas Cathedral in the town of Gorlovka, Donetsk Region (Voroshilovgrad Diocese).

On November 24, Metropolitan S

after the example of St. Nikita who in his life-time had acquired the grace of God.

The next day, May 13, the fourth day after Easter, of the Paralytic, Church of St. Nicholas was packed with worshippers. A lectern with the icon of St. Nikita was installed in the middle of the church.

The Divine Liturgy was celebrated by Metropolitan Antony, and Bishops Anthony and Isidor, assisted by an assembly of the clergy that had taken part in the Night Vigil the day before. During the Liturgy Monk Iov (secular name Josef Jaborski), of the Autocephalous Orthodox Church in America, now a resident at the Leningrad Theological Academy, was ordained hierodeacon. He was warmly greeted by the worshippers.

Metropolitan Antony addressed the clergy and worshippers with a homily on the Gospel story about the healing

of the impotent (Jn. 5. 1-16). The enfeebled man, who had been suffering for 38 years and had had no one to come to his help, was healed through his great faith in the Lord Jesus Christ, Who is the True God and Man willing to proffer healing to everyone.

If we want to be called men, His Eminence Antony emphasized, we must, in the manner of our Lord, be ready to help our neighbour at his first bidding. But if we repulse others and think only about ourselves, we cannot call ourselves men, for the word "man" (*chelovek* in Russian, *chelo*—forehead, *vek*—century, eternity) means "a person looking towards eternity".

When the service was over the worshippers came up to kiss the holy cross and stayed on in the church for a long time, genuflecting at the revered icons.

VALENTIN NIKITIN

assisted by Archimandrite Polikarp, members of the Spiritual Council, and the brethren present, said a

moleben in the Dormition Church of the Odessa monastery.

Before starting the moleben His



Metropolitan Sergiy of Odessa and Kherson and Father Superior Archimandrite Polikarp (third from left) among members of the Spiritual Council of the Odessa Dormition Monastery

"The Diocese of Volhynia Between the Second Partition of Poland and 1914"

(The Defence of a Magisterial Thesis in the Moscow Theological Academy)

On March 19, 1979, at an open meeting of the Council of the Moscow Theological Academy, Archpriest Ioann Zhilyuk, Rector of the Church of the Protecting Veil in Zhitomir, defended his magisterial thesis "The Diocese of Volhynia between the Second Partition of Poland and 1914".

After taking a correspondence course degree at the Moscow Theological Academy, Father Ioann Zhilyuk in 1966 petitioned the Academy Council to confirm the subject of his master's thesis. His petition was granted.

The work of a candidate for a master's degree consists of 1,301 typewritten pages assembled in 3 main volumes with 2 volumes of appendices.

Archpriest Ioann Zhilyuk provides a detailed account of the history of the diocese of Volhynia in the given period, together with a brief incursion into the region's distant past — starting with the foundation of a diocese there in the late 10th century.

Later Roman Catholicism conflicted with the ancient Eastern Orthodoxy in Volhynia. The notorious Church Unia that was forcefully thrust onto the Orthodox population of the Ukraine, Byelorussia and Lithuania, also originated there. "The whole of Volhynia's history," says the writer, "is a hard,

centuries-long struggle for the Orthodox faith and the Russian national character".

A new period in Volhynia's history began in 1793, after the second partition of Poland. After Volhynia was united with Russia, a country of the same people and of the same religion and the Polish rule abolished, Catholicism and the Unia began losing their commanding positions there and Orthodoxy's restoration and establishment began. Millions of the Unia's followers returned to the bosom of their Mother — the Orthodox Church. The activities of the Orthodox Church and the theological schools, and Volhynia's monasteries were revived and invigorated while missionary establishments began work. The patriotic labours of Orthodox Volhynia are of great significance. Thus the author stresses the importance for Orthodox Volhynia of the outstanding historical event, namely its unification with Russia.

The opponent, Professor Boris Nelyubov, acknowledged the work of Archpriest Ioann Zhilyuk as necessary and useful, and noted the author's zeal and industry.

The second opponent, Docent Iv Glukhov, paid special attention to

Eminence admonished the new father superior. Presenting him the archimandrite's staff Metropolitan Sergiy said: "Accept this staff as a sign of your spiritual power. I wish that God's generous assistance be ever with you in your labours for the benefit of the cloister." Monastic "Many Years" was chanted for Archimandrite Polikarp—father superior of the cloister.

His Eminence Sergiy aspersed those present with holy water and Father Superior Polikarp proffered the holy cross for kissing. His Holiness Patriarch Pimen sent a telegram to Archimandrite Polikarp, father superior of the cloister: "May God bless your labours in your new obedience at the Monastery of the Dormition. Patriarch Pimen."

Archimandrite PALLADIY SHIM

author's use of numerous archival documents which had been little studied previously. As a result of this research, his work was of significant educational and scientific interest.

Archpriest Ioann Zhilyuk answered the comments and questions of the presenters and also of Professors Konstantin Skurat and Konstantin Komarov, and Docent Anatoliy Gorbachyov. Finally, the rector, Professor Archbishop Vladimir of Dmitrov, expressed great satisfaction with the debate. The majority of the Academy Council concluded in favour of awarding Archpriest Ioann Zhilyuk the degree of Magister

of Theology and asked His Holiness Patriarch Pimen to confirm this decision.

The rector, Archbishop Vladimir, congratulated the respondent on the success of his thesis. Archpriest Ioann Zhilyuk stressed that he had dedicated his work to Ivan Shabatin († 1972), professor of the MTA of blessed memory, who had guided him in his work on the thesis.

The meeting of the Academy Council concluded with the singing of the prayer "It Is Meet".

Archpriest **VADIM SMIRNOV**,
MTA lecturer

AD FONTES

(Six months of studying manuscripts in the Soviet Union
at the invitation of the Moscow Patriarchate)

For a number of years I worked on Slavonic traditions of the Church Fathers in the "Theology" section of the "Denomination of Orthodox Churches" department of Martin Luther University in Halle under the guidance of my teacher, Professor Dr. Conrad Lasch.

My ardent desire was to continue my study directly on the Church Slavonic manuscripts of the famous monasteries and churches' libraries in the Soviet Union. Besides, such a stay in the Soviet Union would be sure to provide me with excellent opportunities to get to know the service and spiritual life of the Russian Orthodox Church better than usually happens on short trips.

The project was discussed during the theological conversations between representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR held in 1976 in Erfurt (Zagorsk-II). Thanks to the effective encouragement of those suggestions by Metropolitan Filaret of Berlin and Central Europe, Exarch of the Moscow Patriarch (now Metropolitan of Minsk and Byelorussia—Ed.), the invitation of the Moscow Patriarchate came as early as in 1977.

In January 1978 I arrived in Moscow and was received in the Department of External Church Relations by its deputy

head, Archbishop Khrizostom of Kursk and Belgorod. And although the department daily receives Church guests on various missions from many countries, my intention of working on the Slavonic manuscripts of the Church Fathers in Soviet archives and libraries was an unusual one for an ecumenical guest. Archbishop Khrizostom, with ecumenical helpfulness, opened for me all the roads leading to the well-guarded manuscript treasures.

Thanks to his help, I was able in a short while to start my work in the manuscript department of the State History Museum situated on Red Square, in the gigantic Lenin Library and in the extremely interesting Central State Archive of Ancient Acts.

While I was carefully turning the pages of ancient Greek and Church Slavonic manuscripts of the old monasteries' and churches' libraries, I felt very distinctly that I was right at the sources. It is a great joy to be able to compare witnesses of the centuries-old manuscript tradition of the Church Fathers. Lying in front of me were Greek manuscripts of the 9th and 11th centuries that had been brought to Russia from Holy Mount Athos by Arseniy Sukhanov (hieromonk, cellarer of the Trinity-St. Sergiy Lavra; † 1668 — Ed.) in the 17th century on the orders of His Holiness Patriarch Nikon. Next to

them — the manuscripts of the Southern Slavs' tradition of the 13-15 centuries and Church Slavonic manuscripts that had been copied and recopied so as to survive to the present day. These written monuments of long-gone centuries are witnesses of the carefully preserved, real Christian spiritual life of the Eastern Churches.

The spirit of this life is not confined to the archives and I was able to see this for myself during the divine services in the Moscow parishes that I regularly visited while working in Moscow. There again I was "at the sources", and there I found spiritual help and strength for my long and arduous task. In one of the parishes I felt just as if I were at home and could on the spot perceive the continuity of the divine service: it was in the Church of the Deposition of the Robe of the Lord not far from the Donskoi Monastery.

After the first part of my work in Moscow, I spent a week, to my great joy, in Zagorsk, at the Moscow Theological Academy. There I worked on the precious theological holdings of the academy's library. I was also able to read important scientific-theological works of the Moscow Theological Academy as well as newly-written theses.

I was lodged in the post-graduate students' hostel at the north-east corner of the Trinity-St. Sergiy Lavra, near the Utichya Tower. I shared my accommodation with a Bulgarian Orthodox theologian who was in the academy to write his magister's thesis. My days in the Lavra were given to scientific studies and the divine services and my evenings to conversations about various Church traditions and our theological works.

After Moscow and Zagorsk, I continued my research in Leningrad's libraries.

I will never forget the cordial reception and generous help given me there by the so prematurely deceased Metropolitan Nikodim of Leningrad and Novgorod, as well as by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy.

Easter night in the Cathedral of the Holy Trinity in the Aleksandr Nevsky

Lavra was equally unforgettable. Metropolitan Nikodim, despite all the doubts of his doctors, officiated at the Easter divine service, assisted by the cathedral's clergy.

I was able to talk to Metropolitan Nikodim and Archbishop Kirill about the organization of theological education. Metropolitan Nikodim was of the opinion that theology was that field of science where Protestant and Orthodox theologians should cooperate closely.

Kiev and Odessa followed. In the Ukrainian Exarchate I was also given access to the most important manuscript collections in Kiev and was able to acquaint myself with the liturgical practice in the Ukrainian parishes.

While staying for two weeks in Odessa, I not only continued my work but also rested after several months in the libraries. I was lodged within the walls of the Monastery of the Dormition on the territory of the Odessa Theological Seminary. Once again I was "at the sources" of the monastery's liturgical life as well as of the manuscript collections of Odessa. I was especially glad when during an early morning walk one of the monks taught me the Jesus Prayer, an ancient and heartfelt prayer of the Eastern monks.

During the visit to Metropolitan Sergiy of Odessa and Kherson, His Eminence told me about the organization of education and of the study process in the Odessa Theological Seminary. Some significant improvements had recently been made. A new building with a beautiful assembly hall has been completed; it is also used for the ecclesiastical meetings. The number of pupils has reached 200.

During the last days of my stay in Odessa, I made an interesting journey accompanied by Archpriest Leonid Madaikhlebov to Belgorod-Dnestrovsk where we visited the local Orthodox parish and made the acquaintance of Father Feodor Abramov, who also teaches in the Odessa Theological Seminary.

In June my stay in Odessa came to an end.

In Moscow I was able in my first talk with Archbishop Khrizostom to express on behalf of my Church gra

cesse On the 33rd Sunday after
Moscow Pentecost, February 4, 1979,
Metropolitan Yuvenaliy of Krutitsy and Ko-
loma celebrated Divine Liturgy in the
Church of the Smolensk Icon of the Mother of
God in the village of Grebnevo, Shchelkovsky
District, and ordained Mikhail Vishnevsky
priest.

On the Feast of the Presentation of Our
Lord, February 15, Metropolitan Yuvenaliy
conducted Divine Liturgy in the renovated
Church of the Presentation of Our Lord in the
village of Novaya Derevnnya, Pushkin
District.

On April 16, Holy Monday, His Eminence
Yuvenaliy celebrated the Liturgy of the Pre-
sented Gifts in the Church of the Saviour
in the village of Andreyevka, Solnechnogorsk
District. On the following day he similarly
officiated in the Church of Our Saviour in the
village of Voronovo, Podolsk District, and
visited the Church of St. Michael the
Angel in the village of Bylovo, also in
Podolsk District.

On Easter night, April 22, Metropolitan
Yuvenaliy conducted Paschal Matins and
Divine Liturgy in the Church of the Dormi-
tion at Moscow's Novodevichy Convent. The
service was attended by the Ambassador of
the Republic of Cyprus, Angelos M. Angelidis
and other diplomatic representatives.

After the service Vladyka Yuvenaliy broke
fast in his chambers at the Novodevichy Con-
vent. The repast was attended by the clergy

which had assisted him and numerous guests,
among them, Ambassador Angelos M. Ange-
lidis.

On April 23, Easter Monday, the Vladyka
celebrated Divine Liturgy and led the festal
procession at the Church of the Nativity of
the Blessed Virgin in the village of Verkhneye
Myachkovo, Ramenskoe District. The following
day he visited his own Cathedral Church of
the Epiphany in Kolomna and, before a large
congregation, celebrated Divine Liturgy and
led the festal procession.

On April 26, Easter Thursday, Metropolitan
Yuvenaliy officiated at Divine Liturgy and led
the festal procession at the Church of St. Ge-
orge in the village of Vanilovo, Voskresensk
District, and on April 27, Easter Friday, he
celebrated Divine Liturgy, conducted the Bless-
ing of Water and led the festal procession at
the Church of Christ's Nativity in the village
of Besedy, Lenin District. On Easter Saturday,
April 28, Vladyka Yuvenaliy officiated at
Divine Liturgy and headed the festal procession
at the Church of St. Niceta the Great Martyr
in the village of Strokino, Ramenskoe
District.

On May 6, the 3rd Sunday after Easter, of
the Holy Myrrhophores, Metropolitan Yuvenaliy
conducted Divine Liturgy in the Church of the
Kazan Icon of the Mother of God in the
village of Dolgomostievo, Likhovitsy District.

At all services His Eminence unfailingly
preached to and blessed the congregation.

for the hospitality shown me. It
is the first time that a German Pro-
testant theologian had spent such a
long time in the Soviet Union at the
invitation of the Moscow Patriarchate.
My conversation with Archbishop
Khristostom made it clear that such a
contact had become possible thanks to the
prochement between the Russian
Orthodox Church and the Federation of
Evangelical Churches in the GDR
ought about by the conversations
led "Zagorsk". Now two young Rus-
sian theologians are to be invited to
study in the GDR. It is to be hoped
these are only first steps towards

frequent exchanges that can only im-
prove mutual understanding.

I would like to conclude this brief
report with an expression of my own
profound gratitude to the Russian Or-
thodox Church and, in particular, to
those who were directly involved in or-
ganizing my trip and giving me neces-
sary help: His Eminence Metropolitan
Filaret of Berlin and Central Europe,
Exarch of the Moscow Patriarch, and
His Grace Archbishop Khristostom of
Kursk and Belgorod, Deputy Head of
the Department of External Church Re-
lations of the Moscow Patriarchate.

HERMANN GOLTZ, Dr. of Theology



Archbishop Damian of Volyn and Rovno ordained Deacon Vitaliy Radchuk presbyter at the Divine Liturgy in the church of Novy Korets Village

Diocese of Vilna

On July 26, 1978, the anniversary of the day on which the relics of the Martyrs of Vilna, Sts. Antony, Ioann and Evstafiy, were returned to Vilnius from Moscow in 1946, Divine Liturgy was concelebrated at the Monastery of the Holy Spirit by Bishop German of Tula and Belev and Bishop Anatoliy of Zvenigorod, assisted by many members of the clergy. The service was preceded by All-Night Vigil the previous evening. A sermon was delivered by Bishop Anatoliy, and Bishop Viktorin of Vilna and Lithuania conveyed festal greetings to the congregation.

On August 27, the 10th Sunday after Pentecost, Bishop Viktorin celebrated Divine Liturgy in the Church of the Dormition in Vevis. The same evening, the eve of the Feast of the Dormition of the Mother of God, he also officiated at All-Night Vigil in the same place. On August 28, the Feast of the Dormition of the Most Holy Mother of God, he celebrated Divine Liturgy in the Cathedral Church of the Most Immaculate Mother of God on the occasion of its patronal feast. On Wednesday, August 30, he conducted the Office for the Burial of the Mother of God, and

on September 17, the 13th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Shaulyai on the occasion of the 40th anniversary of the church's consecration.

On September 19, Vladyka Viktorin conducted Divine Liturgy in the Church of St. Michael the Archangel in Vilnius on the occasion of its patronal feast—the Commemoration of the Miracle of Archangel Michael at Chonae. On September 21, the Feast of the Nativity of the Blessed Virgin, he celebrated Divine Liturgy in the church in the town of Trakai in honour of its patronal feast. He likewise officiated at Divine Liturgy at the Church of St. Aleksandr Nevsky in Uzhus (on September 24, the 14th Sunday after Pentecost), in the Church of St. Nicholas Semnelishki (on Saturday, October 7), and in the Church of the Resurrection in Panevezhis. On October 8, the 16th Sunday after Pentecost,

On October 9, the Feast of St. John the Baptist, Bishop Viktorin conducted the consecration of the altar and Divine Liturgy in the restored Chapel of St. John the Divine at the Monastery of the Holy Spirit. On October 10, the Feast of the Protecting Veil of the

er of God, he also celebrated Divine
gy in the Church of the Protecting Veil
e village of Kruonis on the occasion of
atronal feast.

all churches His Grace delivered sermons
blessed the congregation.

**ese
olyn** On August 28, 1978, the
Feast of the Dormition of the
Holy Mother of God, the Korets Convent
e Holy Trinity marked the patronal feast
e right-hand chapel of its church. Metro-
n Filaret of Kiev and Galich, Patriarchal
ch to the Ukraine, arrived in the
er to attend the feast.

e celebration of the Feast of the Dormi-
at the Korets cloister always begins at
m, with Small Vespers in the Chapel
e Dormition. Then, during the singing of
roparion to the Dormition and the censing,
Epitaphion of the Mother of God is transfer-
o the middle of the church, preceded, in ac-
ance with the convent's practice, by the
le-bearers and the convent's mother superior,
holds a burning candle and a bouquet of
ers.

iciating at this solemn Bearing-Fourth
e Epitaphion was Bishop Irinei of Ser-
ov.

-Night Vigil was conducted by Metropolitan
et and Bishop Irinei. In accordance
the convent's practice, the office for burial
held during All-Night Vigil. At the words
d God ..." Metropolitan Filaret, Bishop
i and other members of the clergy came
and approached the Epitaphion for the
ng and singing of the 17th kathisma.
ng the Canon Metropolitan Filaret anointed
believers with holy oil. In accordance
local practice, after the Great Doxology,
Epitaphion of the Mother of God was
nly borne around the church.

5 a. m. early Divine Liturgy was celebrated
e Chapel of the Dormition. The singing was
rmed by a choir of priests.

ter Liturgy was concelebrated at 10 a. m.
Metropolitan Filaret, Archbishop Damian
olyn and Rovno, and Bishop Irinei.

the same day the Vladyka inspected
residential quarters and household prem-
of the convent.

September 8, the Feast of the Vladimir
of the Mother of God and of Sts. Adrian
Natalia the Martyrs, Divine Liturgy was
rated at the Korets cloister by Bishop
of Serpukhov, who also officiated at
ight Vigil on the eve.

moleben of thanksgiving was followed by

the singing of "Many Years" to Mother
Superior Natalia in honour of her name-day.
Bishop. Irinei cordially congratulated her on
this occasion.

On November 14, the Feast of Sts. Cosmas
and Damian the Silverless, Archbishop Damian
celebrated Divine Liturgy in the Church of
Sts. Cosmas and Damian in the village of
Novy Korets in the Korets District of Rovno
Region.

During the Liturgy Archbishop Damian or-
dained Deacon Vitaliy Radchuk presbyter and
Hypodeacon Nikolai Onishchuk deacon to serve
in the Korets convent. The church choirs sang
magnificently under the direction of O. I. Bog-
dan and N. M. Zayats.

Archbishop Damian delivered a sermon on
the significance for Christians of the spiritual
succour and prayers of the saints who render
grace-endowed help towards the achievement
of eternal and blessed life.

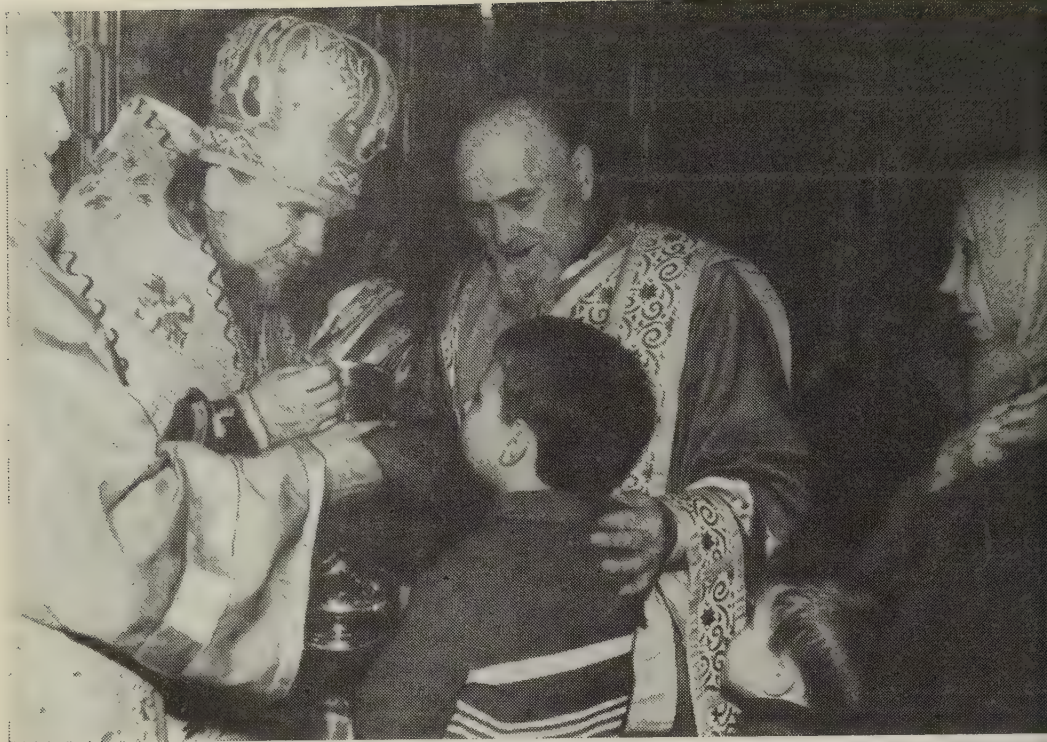
Diocese On May 21, 1978, the 4th
of Voronezh Sunday after Easter, of the
Paralytic, Bishop Yuvenaliy of Voronezh and
Lipetsk celebrated Divine Liturgy in the
Cathedral of the Holy Trinity in Zadonsk, Li-
petsk Region. Then, on May 22, the Feast of
the Translation of the Relics of St. Nicholas,
he celebrated Divine Liturgy in the Church
of St. Nicholas in Voronezh. On the eve he
also officiated at All-Night Vigil with a
reading of the Akathistos to St. Nicholas.

On June 8, the Feast of the Ascension, His
Grace celebrated Divine Liturgy in the
Cathedral of the Ascension in Eleys, where he
also officiated at All-Night Vigil on the eve.
The Liturgy was followed by a festal proces-
sion round the cathedral. A lity for the dead
was said in the burial vault of those who
defended the town against Tamburlaine. Then,
after a moleben, "Many Years" was sung.

In the evening of June 8 Vladyka Yuvenaliy
conducted Vespers in the Church of the Kazan
Icon of the Mother of God in the same town
and read the Akathistos to the Ascension.

On June 19, Holy Spirit Day, Bishop Yuve-
naliy celebrated Divine Liturgy in the
Cathedral of the Holy Trinity in Zadonsk, Li-
petsk Region, where he also officiated at
All-Night Vigil on the eve.

Monday, June 20, was marked as always in
the Cathedral Church of the Protecting Veil
in Voronezh by the prayerful local celebration
in honour of the Icon of the Mother of God
"Consolation of All the Afflicted". Solemn
services were also held in the city's churches
of St. Nicholas and of the Kazan Icon of the



Bishop Yuvenaliy of Voronezh and Lipetsk administering Holy Communion on the Feast of Mitrofan, first bishop of Voronezh, December 6, 1978

Mother of God. All the churches were packed with worshippers.

On the 1st Sunday after Pentecost, of All Saints, June 25, Vlyadyka Yuvenaliy celebrated Divine Liturgy in the Church of the Dormition, in Usmani, Lipetsk Region. On July 7, the Feast of the Nativity of John the Baptist, he similarly officiated in the Church of Christ's Nativity in Anna, Voronezh Region.

In accordance with custom, His Grace preached and blessed worshippers at each church.

Diocese of Voroshilovgrad From November 16 to 21, 1978, Metropolitan Sergiy of Odessa and Kherson, Administrator of the Voroshilovgrad Diocese, toured the Donbas area.

On Saturday, November 18, His Eminence officiated at All-Night Vigil in the Church of St. Nicholas and the Transfiguration in Voroshilovgrad. Vlyadyka Sergiy anointed believers with holy oil and delivered a sermon on the preparation of the immortal soul for eternal life through a good Christian life.

On November 19, the 22nd Sunday after Pentecost, a priest and deacon were ordained by Metropolitan Sergiy during Divine Liturgy

in Voroshilovgrad's Cathedral Church of St. Peter and Paul.

In the evening His Eminence conducted Matins with the reading of the Akathistos to the Saviour in the Church of St. Nicholas in Yasinovataya. In his sermon he spoke of unity and love in Christ, of lofty service to the cause of peace on earth.

On November 20, the eve of the Synaxis of St. Michael the Archangel, Metropolitan Sergiy officiated at All-Night Vigil in the Church of St. Michael the Archangel in Torosivka.

On the feast itself, November 21, His Eminence celebrated Divine Liturgy in the Cathedral of St. Nicholas in Gorlovka.

On January 17, 1979, Metropolitan Sergiy arrived in the Donbas for another visit.

The following day, the eve of the Baptism of Our Lord, His Grace celebrated Divine Liturgy in the Church of St. Nicholas in Gorlovka. A multitude of believers gathered long before the start of the service with burning candles in their hands and gave the archpastor a joyous welcome. Metropolitan Sergiy concelebrated Divine Liturgy with Bishop Ignaty, who now lives in retirement in Slavyansk, Donetsk Region.



**KAZAN ICON OF THE MOTHER OF GOD
and the Scene of Its Invention**

"O Queen of Heaven, Thy incomprehensible appearance hast filled people with trepidation yet rejoiced them as well for Thy holy image is a treasure-house of wonders, bestowing grace upon all and delivering us from all evils" (Sticheron for Small Compline, Tone 1).



Metropolitan Yuvenaliy of Krutitsy and Kolomna, permanent member of the Holy Synod, Head of the Department of External Church Relations of the Moscow Patriarchate, receiving from His Holiness Patriarch Pimen of Moscow and All Russia (left) the Order of St. Sergiy of Radonezh he had been awarded by the Patriarch for his service of the Church, ecumenical and peacemaking activities.

At the festal Easter reception of April 26, 1979 (bottom), when the order was bestowed on His Eminence, His Holiness the Patriarch cordially noted the recipient's great services to the Russian Orthodox Church. His Eminence wholeheartedly thanked Patriarch Pimen for his attention and award





St. Vladimir Equal to the Apostles who baptized Russ. This photo of the sanctuary (painted by V. M. Vasnetsov) in the Cathedral Church of St. Vladimir in Kiev, was taken at the divine service on January 23, 1979 held to mark the jubilee of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (see JMP, 1979, No. 4, p. 4).



During the Liturgy the Vladyka conducted ordinations of priest and deacon and, at the end of the service, spoke about the gracing properties of the water blessed on the feast of the Baptism of the Lord and its usefulness for all sorts of spiritual and bodily needs.

In the evening, the eve of the Baptism of the Lord, His Eminence officiated at All-Night Vigil and spoke about the Church of St. Nicholas and the Transfiguration in Voroshilovgrad. On the Feast of Our Lord's Baptism he celebrated Divine Liturgy and conducted the Great Blessing of the Waters in the cathedral church.

Vladyka Sergiy delivered a sermon on the Baptism of Our Lord Jesus Christ as a model for our own baptism, which illumines us with the rays of true faith.

On Saturday, January 20, His Eminence officiated at All-Night Vigil in the Church of St. Nicholas in the settlement of Larinka in Donetsk.

On January 21, the 31st Sunday after Pentecost, Metropolitan Sergiy celebrated

Divine Liturgy in the magnificent Church of the Protecting Veil in Staro-Mikhailovka and ordained Deacon Ioann Rybalchenko presbyter. The church is notable for its splendid marble iconostasis.

The archpastor was met by members of the church council and greeted by the rector, Archpriest Vasiliy Geiko, and members of the clergy from neighbouring parishes.

After the Liturgy Vladyka Sergiy thanked the rector for his zealous pastoral service.

In accordance with custom, on his visits to churches His Eminence delivered sermons and blessed the worshippers.

Diocese of Zhitomir In the second half of 1978 Bishop Ioann of Zhitomir and Ovruch visited a number of parishes in the diocese and conducted services.

On August 20, the second day of the Feast of the Transfiguration and the 9th Sunday after Pentecost, Vladyka Ioann celebrated Divine Liturgy in the Church of the Transfiguration in the village of Trigorie on the occasion of a local celebration which is observed



Bishop Ioann of Zhitomir and Ovruch with members of the clergy and laity after divine service in the Narodichi church

on August 20 in honour of the Trigorie Icon of the Mother of God. The painting in the church is by the local artist Nikolai Antonenko and makes a most striking impression on worshippers.

September 20 is the Feast of St. Makariy of Kanev, Archimandrite of Ovruch. On the eve of the feast Bishop Ioann officiated at All-Night Vigil with a reading of the akathistos to the saint, and on the feast he celebrated Divine Liturgy in the church in the ancient town of Ovruch, which is situated about 150 kilometres from Zhitomir. Last year marked the 300th anniversary of the martyr's death of St. Makariy. A part of his relics is preserved in the local church, which is built of stone and dedicated to St. Basil the Great.

During the Liturgy the Vladyka preached on the martyr's death of St. Makariy and called on everyone to imitate his faith and devotion to Holy Orthodoxy. The Liturgy was followed by a festal procession with St. Makariy's relics round the church.

On September 21, the Feast of the Nativity of the Blessed Virgin, Bishop Ioann celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Chudnov.

On October 1, the 15th Sunday after Pentecost, after the Exaltation of the Holy Cross, Bishop Ioann celebrated Divine Liturgy and ordained Hierodeacon Zosima Shvab hieromonk in the Church of the Protecting Veil in the ancient town of Korosten.

On October 8, the eve of the Feast of St. John the Divine, Bishop Ioann visited the remote district centre of Narodichi. In its local church he officiated at All-Night Vigil with a reading of the Akathistos to St. John the Divine, and in the morning celebrated Divine Liturgy.

A multitude of believers from surrounding villages arrived for the hierarchal service.

October 11 is the Feast of St. Ioann the Long-Suffering, Miracle-Worker of Pechery, the name-day of Bishop Ioann and the anniversary of his admission to monastic life. On the eve of the feast His Grace officiated at All-Night Vigil in the cathedral church in Zhitomir and in the morning he celebrated Divine Liturgy, assisted by members of the local clergy and priests from other parishes.

After a moleben of thanksgiving Archpriest Nikolai Vaskovsky, dean of the cathedral church and secretary of the diocesan administration, delivered an address of greetings to the archpastor.

Bishop Ioann was also greeted by the senior

presbyter of Zhitomir Region's Evangelical Christian Baptists, M. Kravchenko.

On October 14, the Feast of the Protecting Veil of the Mother of God, Vladyka Ioann celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Galchiv Andrushevka District, where the rector Archpriest Arseniy Vlasyuk, superintendent dean. In token of their labours for the Holy Church, the archpastor presented the rector with a Patriarchal Certificate and churchwarden with an archpastoral certificate.

In accordance with custom, His Grace preached in the churches he visited and blessed the worshippers.

Diocese of Izhevsk

On November 16, 1977 Bishop Panteleimon of Kazan and the Mari, ad interim administrator of the Izhevsk Diocese, arrived in Izhevsk.

On Saturday, November 18, before a large congregation gathered in the Izhevsk Church of the Dormition, His Grace celebrated Divine Liturgy and then conducted the funeral service for Archpriest Pavel Vershinin, a former confessor of the diocese. In his address by the coffin the Vladyka remarked that the late pastor had served God and the Church of Christ for 42 years and, thanks to his righteous life, had left behind a good name among the clergy and laity alike.

In the evening Bishop Panteleimon officiated at All-Night Vigil in the same church.

On November 19, the 22nd Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy in the Cathedral Church of the Holy Trinity in Izhevsk.

On November 21, the Synaxis of St. Michael the Archangel, Bishop Panteleimon celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Syam-Mozhguchevsk where he also officiated at All-Night Vigil on the eve.

On the 23rd Sunday after Pentecost, November 26, Bishop Panteleimon celebrated Divine Liturgy at the Church of the Transfiguration in Votkinsk, where he also officiated at All-Night Vigil on the eve. The Prayer before the Ambo was followed by a moleben to the Mother of God with the singing of the sticheron: "The Highest in Heaven and Brighter than the Sun". After the Dismissal Vladyka Panteleimon congratulated the believers of his native town on the occasion of the feast and proffered the cross to kiss.

On December 3, the 24th Sunday after Pentecost, and on December 4, the Feast of the

presentation of the Mother of God in the temple, Bishop Panteleimon also conducted services in the cathedral church.

On December 7, the Feast of St. Catherine Great Martyr, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church on the occasion of its right-hand chapel's patronal feast. He also officiated at All-Night Vigil on the eve.

On December 10, the 25th Sunday after Pentecost, Bishop Panteleimon conducted Divine Liturgy and a moleben with the singing of the sticheron: "The Highest in Heaven", and officiated at All-Night Vigil on the eve in the cathedral church.

The archpastor also delivered sermons to the congregation at these services. On December 13 His Grace departed for Kazan.

Diocese of Kazan On September 14 (1), the first day of the ecclesiastical year, Bishop Panteleimon of Kazan and Archpriest Ioann Mari conducted a moleben in the Church of St. John the Baptist in the village of Kosteyevo.

On the Feast of the Nativity of the Most Blessed Virgin, September 21, Bishop Panteleimon celebrated Divine Liturgy in the same church and, on the eve, officiated at All-Night Vigil.

On September 24, the 14th Sunday after Pentecost, the Sunday before the Exaltation of the Holy Cross, His Grace conducted Divine Liturgy and a moleben in the Church of St. Xenia in Mamadysh.

On September 27, Feast of the Exaltation of the Holy Cross, Bishop Panteleimon celebrated Divine Liturgy in the Church of St. John the Baptist in the village of Kosteyevo. On the eve he conducted All-Night Vigil with the Office for the Exaltation of the Cross.

On October 2 His Grace departed for Kazan.

On the evening of December 17, the eve of the Feast of St. Guriy, Archbishop of Kazan, Bishop Panteleimon officiated at All-Night Vigil with a reading of the Akathistos before the relics of St. Guriy in the cemetery church in Kazan.

On December 19, the Feast of St. Nicholas Miracle-Worker, His Grace celebrated Divine Liturgy in the Kazan Cathedral Church of St. Nicholas, where he also officiated at All-Night Vigil on the eve.

At every service the archpastor unfailingly delivered a sermon.

Diocese of Kalinin

On July 23, 1978, the 5th Sunday after Pentecost, Archbishop Aleksiy of Kalinin and Kashin celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Maryino. Renovations were completed both inside and outside the building in time for this occasion. The Vladyka was warmly greeted by the rector, Archpriest Evgeniy Lisitsky, and the members of the church council. In addition to local residents, the service was attended by people from the towns of Kalinin and Torzhok, which are situated 40 kilometres from Maryino.

August 19, the Transfiguration of Our Lord, was the patronal feast of the church in the town of Kimry. Archbishop Aleksiy celebrated Divine Liturgy there both on the feast and on the following day, August 20, the 9th Sunday after Pentecost. On the eve of both these days he also officiated at All-Night Vigil in the same church. The rector, Archpriest Ioann Basyuk, the members of the church council, and numerous worshippers gave the archpastor a joyous welcome. Vladyka Aleksiy read the Akathistos to the Dormition of the Mother of God, and delivered a sermon on the theme of the feast.

On Tuesday, August 29, His Grace conducted All-Night Vigil and the Office for the Burial of the Mother of God in the Cathedral of the Epiphany in the town of Vyshni Volochek. At Matins the Akathistos to the Dormition was read.

Patriarchal Parishes in Canada

On December 11, 1977, the 28th Sunday after Pentecost, Bishop Irinei of Serpukhov, administrator of the Patriarchal Parishes in Canada and (ad interim) in the USA celebrated Divine Liturgy in the Cathedral Church of St. Barbara in Edmonton, assisted by the entire clergy of the Patriarchal Parishes.

On the same day the cathedral church was the venue for the 12th congress of clergy and laity of the Patriarchal Parishes in Canada. The congress examined current questions related to the life of parishes and also made a decision to hold the Day of Orthodoxy in Canada on June 25, 1978, in the parish of Skaro.

At the Liturgy and also during the congress Bishop Irinei addressed words of admonition to the believers.

On December 12 Canadian television showed excerpts from the service in the Cathedral Church of St. Barbara and also broadcasted an interview with Bishop Irinei on the life of the

Russian Orthodox Church in the Soviet Union and the Patriarchal Parishes in Canada.

On December 17, the Feast of St. Barbara the Great Martyr, Bishop Irinei celebrated Divine Liturgy in the cathedral church in honour of its patronal feast, and also officiated at All-Night Vigil on the eve.

Vladyka Irinei also conducted services in the same cathedral on December 18, the 29th Sunday after Pentecost, January 14, the Feast of Our Lord's Circumcision and of St. Basil the Great, and January 15, the 33rd Sunday after Pentecost, the Sunday before Epiphany.

On January 16 Edmonton television broadcasted an interview with Bishop Irinei on the life of the Russian Orthodox Church and also excerpts from the service in the Cathedral of St. Barbara. The television programme on the Russian Orthodox Church lasted an hour.

Bishop Irinei conducted further services in the cathedral church on January 18, the eve of Epiphany, January 19, the Feast of the Baptism of Our Lord, January 20, the Synaxis of St. John the Baptist, and January 22, the 34th Sunday after Pentecost.

On January 27 Bishop Irinei was accompanied by Archpriest Vitaliy Politylo, of the Patriarchal Parishes in Canada, on a visit to the museum of history in Wellington and also to the Church of All Saints. The curator of the museum, Vasily Zasluya, talked about the museum and its exhibits, which relate to the first settlements on Canadian soil. The museum as a whole occupies several hectares of land. In the centre stands a church which was brought here from the site of the first settlement by emigrants from the western regions of the Ukraine. The museum church was consecrated on the museum's grounds by Archbishop Panteleimon (Rudyk; †October 2, 1968) of Edmonton and Canada. Beside the church stands a primitive mud-hut where the first settlers lived and also a wooden house with a thatched roof. The museum contains many other exhibits relating to the past.

On the same day Bishop Irinei visited the parish in Smoky Lake, where the dean is Archpriest Petr Kostyuk.

Bishop Irinei conducted services in the cathedral church on January 29, the 35th Sunday after Pentecost, April 22, Lazarus Saturday, April 23, Palm Sunday, the Feast of Our Lord's Entry into Jerusalem, and also during Holy Week and the Feast of Our Lord's Resurrection, April 30. The Vladyka read out the Paschal message of His Holiness Patriarch Pimen, while the dean of the cathedral read out the Paschal message of Bishop Irinei. The

Paschal service was followed by the consecration of paskhi. In the evening Paschal Vespers and Matins were also conducted in the cathedral.

On May 1, Easter Monday, Bishop Irinei celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist, in Vegreville. At the Lesser Entrance the Vladyka presented Archpriest Anatoliy Garkusha with a patriarchal award—a palitsa.

On Easter Tuesday, May 2, Bishop Irinei celebrated Divine Liturgy in the Church of the Holy Trinity in Smoky Lake. At the Lesser Entrance he presented Archpriest Petr Kostyuk with a patriarchal award—a palitsa. The Liturgy was followed by a festal procession round the church. On the same day the Bishop's Council held a session in the church hall together with the members of the church council in the parish of Smoky Lake. The discussion dealt with current business of the Patriarchal Parishes in Canada.

On the 2nd Sunday after Easter, of St. Thomas the Apostle, May 7, Bishop Irinei celebrated Divine Liturgy in the cathedral church. Then, on May 9, Radonitsa, the day of praying for the departed, he likewise officiated in the Church of the Pochaev Icon of the Mother of God in Edmonton—the domestic chapel of the late Archbishop Panteleimon.

On May 10 Bishop Irinei left for New York and on June 19 he returned to Canada. The same day the archpastor had a meeting with the clergy and laity of the Patriarchal Parishes. They discussed the celebration of the Day of Orthodoxy and staging of the next, 13th congress of clergy and laity of the Patriarchal Parishes. (The Day of Orthodoxy and the 13th congress are dealt with in *JMP*, 1977 No. 6.)

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In July 2, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Bishop Irinei celebrated Divine Liturgy in the cathedral church.

On July 7, the Feast of the Nativity of St. John the Baptist, Bishop Irinei officiated in the parish of Vegreville on the occasion of its patronal feast. He celebrated Divine Liturgy conducted a moleben with the blessing of water and led a festal procession round the church.

On July 9, the 3rd Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of Sts. Peter and Paul (Alberta) where the rector is Archpriest Petr Kostyuk. On the Feast of Sts. Peter and Paul, July 12, he similarly officiated in the parish of Bonneville.

on the occasion of its patronal feast. At
neville the Vladyka also presented seve-
parishioners with archpastoral certificates
oken of their labours for the good of the
y Church.

n the 4th Sunday after Pentecost, July 16,
op Irinei celebrated Divine Liturgy in the
rch of St. James the Apostle, brother of
Lord, in the parish of Mander, where the
or is Archpriest Anatoliy Garkusha.

n July 18, the Feast of the Invention of
Relics of St. Sergiy of Radonezh, Bishop
eicelebrated Divine Liturgy in the cath-
church.

n July 20 Bishop Irinei left once more for
USA and arrived back in Canada on No-
ber 28. The same day a reception was
at the bishop's residence to mark the end
Archpriest Anatoliy Garkusha's period of
vice in Canada. On November 30 Father
toliy left for home.

n December 3, the 24th Sunday after Pen-
st, and December 4, the Feast of the Pre-
tation of the Mother of God in the Tem-
Bishop Irinei conducted services in the
edral church.

n December 10, the 25th Sunday after Pen-
st, Bishop Irinei celebrated Divine Liturgy
the Church of the Nativity of the Most
ssed Virgin in Nisku and on December 16,
Feast of the Prophet Sophonias, he like-
e officiated in the Church of the Holy Tri-
in Thorsby. The parishioners greeted their
pastor with warmth and affection.

n December 17, the 26th Sunday after
tecost, the Feast of St. Barbara the Great
tyr, Bishop Irinei celebrated Divine Litur-
in the cathedral church on the occasion of
patronal feast. He also officiated on the
at All-Night Vigil with a reading of the
thistos to St. Barbara. The service was
ceded by a formal welcome for the archpas-
Assisting the Vladyka were the dean,
priest Ioann Margitich, Archimandrite
mogen Cherkashin and Archpriest Petr
tyuk.

n December 19, the Feast of St. Nicholas
Miracle Worker, Bishop Irinei celebrated
ine Liturgy in the cathedral church. Then,
December 24, the 27th Sunday after Pen-
st, and December 30, the Feast of the
phet Daniel and the Three Holy Children,
also officiated at Liturgy in the Church of
Nativity of the Most Blessed Virgin in
ku.

n December 31, the 28th Sunday after
tecost, of the Holy Fathers, the Sunday be-



St. Nicholas Church in the town of Bobrinets

fore the Nativity of Christ, Bishop Irinei ce-
lebrated Divine Liturgy in the cathedral church.

At each service His Grace also delivered a
sermon.

Diocese of Kirovograd In the evening of April 30,
1978, Easter, Bishop Sevastian
of Kirovograd and Nikolaev conducted Paschal
Vespers in Kirovograd's Cathedral Church of
the Nativity of the Blessed Virgin, and received
Easter greetings from members of the clergy and
laity.

On May 22, the Feast of the Translation of
the Relics of St. Nicholas the Miracle Worker,
His Grace celebrated Divine Liturgy in the
Church of St. Nicholas in the town of Bobri-
nets, Kirovograd Region.

On the eve of the 1st Sunday after Pente-
cost, of All Saints, June 24, Bishop Sevastian
arrived at the Church of All Saints in Niko-
laev for the patronal feast there. The archpas-
tor was greeted by members of the church co-
uncil. Archpriest Valentin Sekha, the rector
and Superintendent Dean of the Nikolaev

Church District, made a speech of welcome. His Grace officiated at All-Night Vigil, after which, by local tradition, he conducted the Great Panikhida.

On the feast itself, June 25, Bishop Sevastian celebrated Divine Liturgy in the same church, assisted by the clergy of Nikolaev and Nikolaev Region.

In the evening of the same day His Grace conducted Vespers with the Akathistos to St. Nicholas in the Cathedral of St. Nicholas in Nikolaev.

On June 26 Bishop Sevastian visited some churches in the Nikolaev Region.

On August 2, the Feast of the Prophet Elijah, Bishop Sevastian arrived at the Church of St. Elijah in Novomirgorod, Kirovograd Region, where he conducted Divine Liturgy and a festal moleben.



Bishop Sevastian of Kirovograd and Nikolaev consecrating the altar in St. Nicholas Church in the village of Barmashovo on August 13, 1978

* * *

Consecration of the Altar. August 13, 1978 Sunday after Pentecost, saw the consecration of the altar in the Church of St. Nicholas in the village of Barmashovo, Nikolaev Region.

In the summer of 1978, thanks to the zealous efforts of the church council and parishioners, the church was thoroughly renovated. During the laying of a new floor in the sanctuary the holy altar was removed from its place.

Bishop Sevastian arrived on the eve of the consecration and was warmly greeted by the parishioners. The rector, Archpriest Petr Strizhkov, made an address of welcome.

His Grace then officiated at All-Night Vigil during which the holy relics were borne out of the sanctuary on the paten and placed on the lectern in front of the local icon of the Saviour. After the service Vladyka Sevastian spoke on devotion to God and the Church.

On Sunday, following a formal welcome, Bishop Sevastian conducted the consecration of the altar and the solemn translation of holy relics to the consecrated altar. After this he celebrated Divine Liturgy. At the Lesser Entrance the Vladyka bestowed a kamelaukion on Father Nikita Gudovich, Superintendent of the Beshtan Church District. After the Communion Verse Father Nikita delivered a sermon on the psalm: *This is the day which the Lord hath made; we will rejoice and be glad in it.*

A festal procession was then followed by the singing of "Many Years".

Bishop Sevastian preached on the significance of the temple in the life of the Christian. The archpastor made special mention of the rector's labours for the good of the parish.

The only historical information available about the Church of St. Nicholas in Barmashovo is an insignificant amount to be found in the archives of Kherson, the former provincial centre. The Kherson provincial authorities ordered settlements to be established for Byelorussian peasants in the villages of Yavkin, Zaselye, Snigirevka and Maleyevka. Information is available on the land set aside for the settlements and also on the size of the estate for the construction of the church.

Building work on the church in Barmashovo (which was previously known as "Zaselye") commenced on July 24, 1814, and was completed on June 4, 1817.

Diocese of Kirov On June 18, 1978, Holy Trinity Day, during Divine Liturgy in the Cathedral Church of St. Seraphim in Kirov, Bishop Khrisanf of Kirov and Slobozkoï ordained Gennadiy Sukharev (a graduate



Bishop Sevastian of Kirovograd and Nikolaev with the congregation before the entrance to St. Nicholas Church (in Bobrinets, Kirovograd Region) on its patronal feast

the Moscow Theological Academy) deacon to be in the cathedral church.

On July 2, the 2nd Sunday after Pentecost, All the Saints Who Shone Forth in the Land of Russia, Bishop Khrisanf celebrated Divine Liturgy in the Church of the Holy Trinity in the village of Volkovo.

On July 30, the 6th Sunday after Pentecost, Bishop Khrisanf celebrated Divine Liturgy in the Church of the Holy Trinity in Urzhum where he also officiated at All-Night Vigil on the eve.

On the way to Urzhum the Vladyka visited the Church of the Dormition of the Mother of God in Nolinsk, and on the way back he called on the Church of the Ascension in the village of Zhdestvenskoye. The archpastor spoke to the parishioners about love for the House of God.

On the Feast of God's Prophet Elijah, August 2, Bishop Khrisanf celebrated Divine Liturgy in the Cathedral of St. Catherine in Slobozhanskiy, where he also officiated at All-Night Vigil on the eve.

On August 6, the 7th Sunday after Pentecost, Bishop Khrisanf celebrated Divine Liturgy in the Church of the Protecting Veil in Sovetsk, where he also officiated at All-Night Vigil on the eve.

The archpastor presented the rector, Archpriest Viktor Korshunov, with a palitsa as a patriarchal award and made an address in which he particularly noted the love and zeal with which the rector was fulfilling his pastoral service, and the church council was caring for their church, devoting considerable effort and energy to this sacred cause.

On the way to Sovetsk the Vladyka visited the Church of the Nativity of the Most Blessed Virgin in Khalturin.

On August 19, the Feast of the Transfiguration, Bishop Khrisanf celebrated Divine Liturgy in the Church of St. Nicholas in Kotelnich, where he also officiated at All-Night Vigil on the eve. The archpastor presented the rector, Archpriest Ioann Nikulin, with a palitsa as a patriarchal award. He also presented churchwarden A. G. Kuligina with an archpastoral certificate in token of her long years of irreproachable work and voiced his gratitude to her for her labours towards the repair of the church.

On the 10th Sunday after Pentecost, August 27, Bishop Khrisanf ordained Yevgeniy Polozov deacon during Divine Liturgy in the Church of St. Catherine in Sobodskoy. The archpastor

preached on the Christian's love for the Mother of God and, after the Liturgy, blessed the numerous believers.

On December 7, the Feast of St. Catherine the Great Martyr, Bishop Khrisanf celebrated Divine Liturgy in the same cathedral on the occasion of its patronal feast.

Diocese

of Novosibirsk From October 13 to 18, 1978, Archbishop Gedeon of Novosibirsk and Barnaul visited parishes in the Kemerovo Region.

In the evening of October 13 Archbishop Gedeon was warmly greeted by members of the clergy and church council in the Church of the Protecting Veil in Prokopyevsk, and also by the parishioners, many of whom had contributed to the building work carried out on the church grounds. The Vladyka was greeted in an address of welcome by the rector, Archpriest Aleksandr Pivovarov.

At All-Night Vigil Archbishop Gedeon anointed the worshippers with holy oil. After the service the Vladyka looked over the church grounds and passed on some archpastoral directions and advice.

On October 14, the Feast of the Protecting Veil of the Mother of God, Archbishop Gedeon celebrated Divine Liturgy in the same church and ordained Deacon Nikolai Toropov presbyter.

After a festal procession the archpastor spoke on the need to pray to the Mother of God, the great significance of the House of God in the life of every Christian, and the duty of all believers to be concerned about the splendour of their church. This was followed by the singing of "Many Years".

In the evening Archbishop Gedeon officiated at All-Night Vigil and anointed the worshippers with holy oil in the Church of Sts. Peter and Paul in Kiselevsk.

On October 15, the 17th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy in the same church. This church is notable for its splendour and the exemplary order it is kept in, as the Vladyka himself remarked.

In the evening of the same day Archbishop Gedeon conducted a service in the Church of St. Michael the Archangel in Novokuznetsk, where the rector is Archpriest Vasilii Buglakov. The Vladyka anointed the worshippers with holy oil and voiced his gratitude to all those who had worked on the construction of the new baptistery.

On October 16, the Feast of the Martyr St. Dionysius the Areopagite, Archbishop Gedeon consecrated the newly erected church in Kuzedeyevo. In a formal meeting the Vladyka was greeted by the rector, Archpriest Sergiy Khomutov.

Thanks to the efforts of many members of the remote parish, the former dilapidated wooden prayerhouse has been replaced by a brick church. After the consecration Vladyka Gedeon conducted a moleben to the Great Martyr Panteleimon in whose name the church is consecrated. This was followed by a festal procession. His Grace thanked everyone for their efforts, especially the churchwarden, and noted the zealous pastoral labours of the rector.

On the same day Archbishop Gedeon conducted molebens in the Church of the Prophet Elijah in Osinniki and the Church of the Ascension in Belovo. The Vladyka noted the rectors' concern for the propriety of Church life in their parishes.

On October 17, Archbishop Gedeon was warmly greeted by the clergy and parishioners of the Church of St. Nicholas in Kemerovo, the centre of the Kuzbas area. On the eve of the Feast of Sts. Petr, Aleksiy, Iona, Filipp and Ermogen the Holy Hierarchs of Moscow, the Vladyka officiated at All-Night Vigil and anointed the worshippers with holy oil. The archpastor preached on the necessity of confession for every Christian and the importance of praying for a painless and dignified Christian death.

On October 18, on his way to Novosibirsk, Archbishop Gedeon visited the Church of St. Nicholas in the town of Topki.

In all churches the archpastor blessed the worshippers and, in addresses of admonition, called on them to pray for the strengthening of peace throughout the world and to take part in the peace movement.

Diocese of Simferopol

Jubilee of Archbishop Leontiy. On September 14, 1978, the Cathedral Church of the Holy Trinity in Simferopol was the scene of a festal service marking the 50th birthday of Archbishop Leontiy of Simferopol and the Crimea and his 30th year of service to the Church in holy orders.

On September 13 there was a festive meeting between Archbishop Leontiy, Archbishop Leonid of Riga and Latvia, Archbishop Nikodim of Kharkov and Bogodukhov, and Archbishop Vololomei of Tashkent and Central Asia in the cathedral, which was decked with flowers and thronged with worshippers. Archbishop Leontiy and the distinguished guests were met by believers with burning candles in their hands.

At All-Night Vigil the archpastors were assisted by members of the clergy of Simferopol, Dnepropetrovsk and Kharkov dioceses. The hierarchs celebrated Divine Liturgy together. During the Liturgy Protodeacon Anatoliy Paserov was ordained presbyter.

ter a moleben of thanksgiving in which all clergy present took part Archbishop Leontiy congratulated by Archbishops Leonid, Niko- and Varfolomei on the occasion. They noted labours for the good of Christ's Church and thanked him God's help in his further episcopal

ice. On behalf of the clergy and laity of the diocese the dean, Archpriest G. Severin, read an address of salutation. Then followed the singing "Many Years" by a protodeacon.

In reply His Grace Archbishop Leontiy expressed his profound gratitude to His Holiness Patriarch Pimen for his high award (the Order of St. Vladimir, First Class) and cordially thanked the archpastors, members of the clergy and the laity.

Patriarchal Parishes in the USA

On January 6, 1978, the eve of Christ's Nativity, Bishop Irinei of Serpukhov, administrator of the Patriarchal Parishes in Canada and (ad interim) in the USA, celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York. In the evening His Grace officiated at All-Night Vigil and on the Feast of Christ's Nativity he celebrated Divine Liturgy in the same cathedral. After the Liturgy Vladyka Irinei read out the Christmas message of His Holiness Patriarch Pimen.

On January 8, the 32nd Sunday after Pentecost, and the 2nd after Christ's Nativity, and on January 9, the Feast of St. Stephen the Apostle and Protomartyr, Bishop Irinei conducted services in the same cathedral.

On January 10 Bishop Irinei was accompanied by two clergymen of the Patriarchal Parishes, Archpriest Arkadiy Tyshchuk and Protodeacon Nikolai Dmitriev, on a visit to His Beatitude Archbishop Theodosius of New York, Metropolitan of All America and Canada, at his residence. On the 36th Sunday after Pentecost, February 11, Bishop Irinei celebrated Divine Liturgy at the Church of the Three Hierarchs in Garfield, New Jersey, and on February 12, the 37th Sunday after Pentecost, he similarly officiated in the Cathedral of St. Nicholas in New York.

On February 14 Bishop Irinei arrived at the Tikhon Monastery at the invitation of Archbishop Kiprian of Philadelphia and Pennsylvania for the celebrations of the 50th anniversary of his service in holy orders.

His Beatitude Metropolitan Theodosius officiated at All-Night Vigil, and on the following day, on the Feast of Our Lord's Presentation, he celebrated Divine Liturgy. On both occasions he was assisted by Archbishop Kiprian, Bishop Ki-

rill of Toledo, Bishop Irinei of Serpukhov, Bishop Herman of Wilkes-Barre and members of the clergy.

In the evening a festal banquet was held in Wilkes-Barre, where Bishop Irinei and other guests congratulated His Eminence on his momentous anniversary.

On the Sunday of the Publican and the Pharisee, February 19, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York.

On February 23, Bishop Irinei was accompanied by Protodeacon Nikolai Dmitriev on a visit to the National Council of the Churches of Christ in the USA, where he took part in a discussion which took place on the occasion of the arrival in New York City, N. G., of the General Secretary of the World Council of Churches, Dr. Philip Potter. Representatives of other denominations in the USA also participated in the discussion.

On the Sunday of the Prodigal Son, February 26, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York.

On March 4, Universal Parents' Saturday, Bishop Irinei worshipped at Divine Liturgy and, in the evening, at All-Night Vigil in the Cathedral of St. Nicholas.

On March 5, the Sunday of Meat-Fare, of the Last Judgement, Bishop Irinei celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia on the estate of the Moscow Patriarchate at Pine Bush.

On March 10 Bishop Irinei was accompanied by Archpriest Arkadiy Tyshchuk and Protodeacon Nikolai Dmitriev on a visit to the American Bible Society at the invitation of the society's senior staff member, Dr. Darlington. Vladyka Irinei met the general secretary of the society L. E. Holmgren, who talked about the work of the society and showed the visitors round its library.

On the Sunday of Cheese-Fare, Forgiveness Sunday, March 12, Bishop Irinei conducted Divine Liturgy and, in the evening, the Great Compline and the Office of Forgiveness in the Cathedral of St. Nicholas.

On March 13 and 14, Monday and Tuesday of the 1st week in Lent, Bishop Irinei read the Great Penitential Canon of St. Andrew of Crete in the Cathedral of St. Nicholas. Every morning and evening throughout the 1st week in Lent Vladyka Irinei worshipped at divine services and took part in the singing and reading, and on Friday, March 17, he celebrated the Liturgy of the Presanctified Gifts in the same cathedral.

On the 1st Sunday of Lent, the Triumph of Orthodoxy, March 19, Bishop Irinei celebrated

Divine Liturgy in the Church of Sts. Peter and Paul in Elizabeth, New Jersey, assisted by the Rector, Archpriest Emil Minkovich.

In the evening Bishop Irinei conducted the Great Compline in the same church, assisted by members of the clergy of the Patriarchal Parishes in the USA: the Dean of the Cathedral of St. Nicholas, Archpriest Arkadiy Tyshchuk; the Rector of the Church of St. Stephen the Apostle and First Martyr in Loraine, Ohio, Archpriest Stephen Burdikov; the Rector of the Church of St. John the Baptist in Singac, New Jersey, Archpriest George Burdikov; the Rector of the Church of the Apostles Peter and Paul in Elizabeth, Archpriest Emil Minkovich; the Rector of the Church of the Three Hierarchs in Garfield, Father Igor Burdikov; Father John Kassatkin, of the Cathedral of St. Nicholas in New York, and Archdeacon Nikolai Dmitriev. At the Great Compline a sermon was delivered by Archpriest Arkadiy Tyshchuk.

On March 24, Friday of the 2nd week in Lent, Bishop Irinei celebrated the Liturgy of the Presanctified Gifts in the Cathedral of St. Nicholas.

On March 25, the 2nd Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the Cathedral of Sts. Peter and Paul in Passaic, New Jersey, assisted by Father John Kassatkin, Archdeacon Nikolai Dmitriev and Deacon Basil Micek. The dean, Archpriest Dennis Havriliak, was ill but also worshipped at the Liturgy.

In the evening Bishop Irinei conducted Great Compline in the church in Passaic, assisted by members of the clergy of the Patriarchal Parishes in the state of New Jersey.

On March 27, Bishop Irinei received Archpriest Iakov Ilyich of the Leningrad Diocese.

On March 29, Wednesday of the 3rd week in Lent, Bishop Irinei worshipped at the Liturgy of the Presanctified Gifts in the Church of the Three Hierarchs in Garfield.

On the 3rd Sunday in Lent, of the Veneration of the Holy Cross, April 2, and also on its eve, Bishop Irinei conducted services in the Church of Christ's Nativity in Youngstown, Ohio, assisted by the rector, Archpriest Feodor Kovalchuk, and Archdeacon Nikolai Dmitriev. Before the commencement of the Liturgy Vladyka Irinei blessed John Golovach reader and ordained his brother, Stephen Golovach, hypodeacon.

On April 5, Wednesday of the 4th week in Lent, Bishop Irinei was accompanied by Archpriest Arkadiy Tyshchuk and Archdeacon Nikolai

Dmitriev on a visit to the St. Tikhon's Theological Seminary at the invitation of Archbishop Kiprian of Philadelphia and Pennsylvania. Here he took part in the Office of the Passion. The service was conducted by Archbishop Kiprian, Bishop Irinei and Bishop Herman of Wilkes-Barre, assisted by many members of the clergy of the Autocephalous Orthodox Church in America.

On the Feast of the Annunciation, April 7, and on its eve, Bishop Irinei conducted services in the Cathedral of St. Nicholas.

On April 9, the 4th Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the Church of St. John the Baptist in Singac, New Jersey, assisted by Archpriest George and his father, Archpriest Stephen Burdikov, as well as Archdeacon Nikolai Dmitriev. In the evening Bishop Irinei conducted Great Compline in the same church, assisted by the clergy of the Church District of the state of New Jersey.

Late in the evening of the same day, in the Cathedral of St. Nicholas, Bishop Irinei professed Father James Valasek, Rector of the Church of the Dormition in Illinois, and gave him the name of John in honour of St. John Climacus.

In the evening of Wednesday of the 5th week in Lent, the Stasis of St. Mary of Egypt, April 12, Bishop Irinei read the Great Penitential Canon of St. Andrew of Crete, and on the following day he celebrated the Liturgy of the Presanctified Gifts in the Cathedral of St. Nicholas.

On April 16, the 5th Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Bayonne, New Jersey, assisted by the rector, Archpriest Basil Kreshik and Archdeacon Nikolai Dmitriev.

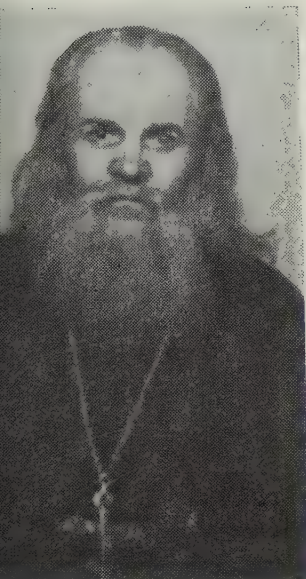
In the evening Bishop Irinei conducted Great Compline in the Church of the Three Hierarchs in Garfield.

On April 18 Bishop Irinei left for Canada and arrived back in the USA on May 10.

On May 12 the Bishop's Council of the Patriarchal Parishes in the USA held a session in the church hall of the parish in Passaic. After an address by Bishop Irinei current business of the Patriarchal Parishes was discussed.

On the 3rd Sunday after Easter, of the Holy Myrrhophores, May 14, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas.

In accordance with custom, in every parish Holy Grace Irinei delivered words of admonition to the worshippers.



Schema-archimandrite Nikon (secular name Aleksandr Nikovich Pokrovsky) passed away at the Pskov-Pechery Monastery March 1, 1978, in the 85th year of his life. It was announced according to the Rule, by five strokes of the big bell.

Born into the family of a deacon in 1893 in the town of Orlovka, Gubernia (now the town of Khatyrin, Kirov Region), he graduated from the Kazan Arch Pedagogical School in 1912. From 1911 he served as a church reader in parishes of the Ulyanovsk Diocese and at the start of the World War I joined the army and was seriously wounded.

In 1918 he was ordained first deacon, and then presbyter, by Bishop Ioann of Penza and Saratov (Pommer, † October 12, 1944) and served in parishes of the Penza Diocese till 1932. In 1931-1924 Father Aleksandr zealously opposed the **Obnovlenstvo** (Renovationism).

In 1931-1961 he fulfilled his ministry in parishes of the Ulyanovsk and Kirov regions and Transvashia, in particular in the churches restored in the interwar years. In 1949 Father Aleksandr became a widower and in 1962 retired on grounds of illness.

For his zealous ministry he was awarded a mitre.

In 1965 he was admitted to the brotherhood of the Pskov-Pechery Monastery; a year later he took monastic vows under the name of Aleksandr and soon was raised to the rank of hegumen. In 1972 he was made an archimandrite in connection with the 50th anniversary of his service to Christ's Church; five years later, in 1977, he took the great vows of schema and was given the name in honour of St. Nikon, Hegumen of the Kiev-Pechery Lavra.

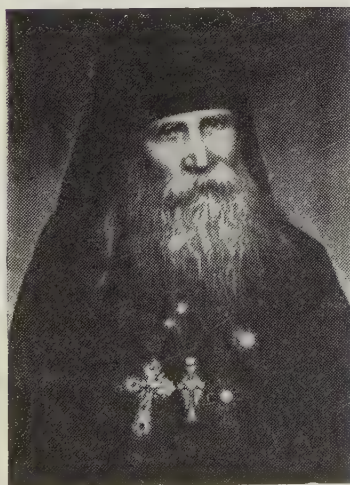
In the monastery he fulfilled various obediences, mainly the celebration of occasional offices and rites, (those allowed to be held in the monastery), confessed the pilgrims and read the Psalter.

The starets was noted for his simplicity and kindness in dealing with the brethren and pilgrims and for his unceasing praying. He was thankful to God "ever and for all".

The funeral service for him was conducted in the Dormition Church by the brothers led by Archimandrite Gavriil, father superior of the monastery. The coffin with his body was taken to the God-created caves.

Archimandrite Tavrion (secular name Tikhon Danilovich Botozsky), the confessor of the Riga Trinity-St. Sergiy Convent and a priest of the latter's Wilderness of the Transfiguration, passed away on August 13, 1978 after a grave illness.

Born on July 28, 1898 in the town of Krasnokutsk, Kharkov



Gubernia, he entered as a postulant the Glinskaya Wilderness, Kursk Diocese, in 1913 to be ordained hierodeacon in 1923 and hieromonk in 1925.

In 1927 Father Tavrion was raised to the rank of archimandrite.

He served in parishes of the Vitebsk, Perm and Yaroslavl dioceses and from March 1969 in the Riga Diocese.

Divine Liturgy—focal point of his spiritual life—was celebrated by Father Tavrion daily. Pastor, mentor and prayerful supplicant he was ardently loved by his spiritual children for his sincerity and kindness.

For his diligent service of the Holy Church Archimandrite Tavrion was honoured with a patriarchal cross and two Orders of St. Vladimir, 2nd Class. The last order was conferred on him in connection with his 80th birthday, shortly before his end.

The body of the deceased monk, duly attired, was taken from his cell to the winter Church of St. John Climacus (in the Transfiguration Wilderness) where panikhidas were held and the reading of the Gospel started.

On August 15 Archbishop Leonid of Riga and Latvia held parastasis and on the next day conducted Divine Liturgy and the funeral service for Father Tavrion. To accommodate all the pilgrims it was necessary to hold the parastasis and Divine Liturgy in the summer Church of the Transfiguration. Participating in the funeral service were members of the Riga clergy (city and diocesan), priests from Moscow, Leningrad, Perm, monks of the Trinity-St. Sergiy Lavra and Pskov-Pechery monastery.

In his farewell oration Archbishop Leonid praised the ministry, spiritual feats and virtues that adorned Father Tavrion's image. It may be a source of salvific instructions, His Grace concluded, for all those standing now by the bier.

The archimandrite was buried near the Church of the Transfiguration, next to Schema-archimandrite Kosma Smirnov, whom he succeeded in the Wilderness of the Transfiguration. The flowers brought by Father Tavrion's many admirers formed a mound on his grave.

In his telegram sent to Archbishop Leonid Patriarch Pimen says: "Eternal memory to the newly-deceased Archimandrite Tavriion; may the Lord repose his soul in a place of brightness."

Among those who sent their condolences were Catholicos-Patriarch Iliya of All Georgia; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Ioann of Yaroslavl and Rostov; Metropolitan Zinovy of Tetri-Tskaro (Church of Georgia); Bishop German of Tula and Belev; many monks and members of the clergy.

Telegrams of condolences were also dispatched by Bishop Julian Vaivods, Apostolic Administrator of Riga Metropolitanate and Liepaja Archdiocese, and Archbishop Janis Matulis of the Evangelical Lutheran Church of Latvia.

Archpriest Konstantin Nikanorovich Sharov, the Rector of St. Nicholas Church in the village of Nikolo-Moloksha, Bolshoe Selo District, Yaroslavl Region, departed to the Lord on April 22, 1978, Lazarus Saturday, in the 87th year of his life.

Born into the family of a deacon in 1891 in the village of

Alevaitsyno, Rostov Uezd, Yaroslavl Gubernia, he served as a psalm-reader in churches of the Mologa and Uglich Uezds after graduating in 1913 from the Yaroslavl Theological Seminary.

In 1916 he was ordained deacon, then presbyter and served in the church of Dubrovny Village, Uglich Uezd, Yaroslavl Gubernia. In March 1923 Father Konstantin was appointed Rector of St. Nicholas Church in Nikolo-Moloksha where he fulfilled his ministry until his peaceful and painless end.

His widow, Olga Nikolaevna (a sister of Archbishop Kassian of Kostroma and Galich), is still a psalm-reader in the above church.

Their two sons died the death of heroes during the Great Patriotic War.

For his zealous service of the Holy Church Father Konstantin was awarded a mitre and a second ornamented cross, and granted the right to celebrate Divine Liturgy with the Holy Doors opened.

For about 65 years Father Konstantin had diligently served God's Church and enjoyed the love of parishioners; he was notable for his love of prayer and prayerful contemplation. Yaroslavl archpastors offered him several times a city parish but he refused.

With the blessing of Metropolitan Ioann of Yaroslavl and Rostov the funeral service was held on April 25, Holy Tuesday, in St. Nicholas Church in Nikolo-Moloksha. Father Mikhail Stark, Superintendent Dean of the Tutaevo Church District, delivered a farewell oration and conveyed the condolences of Metropolitan Ioann and Archbishop Kassian to the family of Father Konstantin and his spiritual children who had come to see their pastor off on his last journey.

Father Konstantin was buried in the churchyard near his church's apse.

Archpriest Feodor Evdokimovich Raketsky, of the Vilna Diocese, passed away on April 21, 1978 in the 74th year of his life.



Born in 1904 in Vilna (Vilnius), he graduated from the Vilna Theological Seminary in 1924, was ordained presbyter and signed to serve in the Perebrodskaya Church of the Druisk Church District.

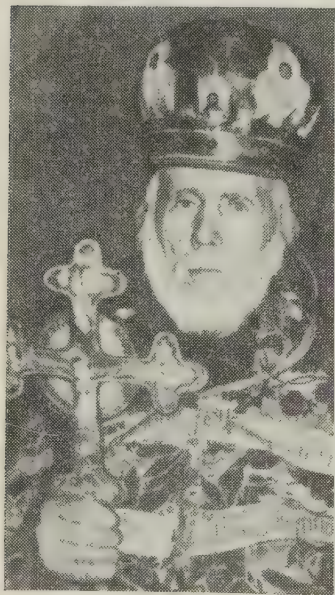
In 1935 Father Feodor was appointed garrison priest in Warsaw. In 1939 he graduated from the Theology Department, Warsaw University, with the Magister of Theology degree.

From 1945 Father Feodor carried out his ministry in the Vilna Diocese; in 1956 he was appointed rector of a church in the town of Rokishkis and superintendent dean of the Panevezhis Church District; simultaneously he guided three parishes attached to the latter.

Father Feodor's selfless spiritual kindness and generosity, simplicity and affability had won him the respect and love of those who came to know him. His ministry was imbued with the spirit of ecumenism.

Father Feodor was awarded a mitre and the Order of St. Vladimir, 3rd Class.

The funeral service for him was conducted by Bishop German of Vilna and Lithuania (now of Tula and Belev) in the church in Rokishkis.



On Prayer

"The soul that loves God must pray, for the soul is drawn towards God by the grace it acquires in prayer"
(Schema-monk Siluan)

Dearly beloved fathers, brothers and sisters, our souls are created to be the focus of the purity, holiness, love, and creative beauty of God's image in us. Some men raise their souls up to the heights of angelic perfection, while others drag them down to the depths of spiritual depravity.

By misusing God's greatest gift—freedom—man, urged on by the Devil, wishing to comprehend the incomprehensible and contain the uncontrollable—to be as gods (Gen. 3.5), perverted God's holy love and, by this distortion, deformed his God-given qualities and fell from Divine Grace (Gen. 24).

The sacrificial feat performed by the Son of God—the Saviour of the world—opened a new path to spiritual perfection, to man's genuine likeness to God. This path leads through the heat of our mutual love for God, as a sacred proof of our repentance for our mortal sin against God.

The beginning of this salvific path is knowledge of God. This is attained through faith in God and purifying our parts of sin. Repentant prayer has special curative power to purify the heart. As St. Paul says: *godly sorrow worketh repentance to salvation not to be repented of* (2 Cor. 7. 10). It is in repentant prayer that man first draws near to God, then is united with Him.

We constantly have need of God as our Creator and Providence. It is only in communion with God that we begin to understand the true meaning of our lives. The Psalmist says with good reason: *The righteousness of thy testimonies is everlasting: give me understanding, and I shall live... I have chosen thy precepts* (Ps. 119.

144, 173). The holy prophet is speaking of the need to submit one's will to Divine Will, to prayerfully beseech God for help: *I opened my mouth, and panted: for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name* (Ps. 119. 131, 132).

Thirsting after God and steadfastly hoping in Him gives rise to pure, sincere, and holy prayer in a man. St. Maximus "Confessor" teaches us: "All the virtues urge the mind towards love of God, but none more than pure prayer" (On Love, 1st, 11th verse). Staretz Siluan of Mount Athos expresses this prayerful feeling with especially forceful holy righteousness and an almost childish purity of filial love for God: "My soul ever yearns for God, it prays day and night, for the Name of the Lord is sweet and an object of desire for the soul in prayer, and inspires the soul to love God... O Lord! How great is Thy love for man!"

As our minds come to understand spiritual beauty, divine majesty and the grace-giving significance of prayer, we realize that the full plenitude of the Universal Church unites the prayers of all the hearts yearning for God, as raindrops or drops of dew are united in a boundless ocean.

Only through a heart cleansed by repentant prayer, not prayer offered in solitude and for oneself alone, but together with the whole Church, can one attain a living, grace-endowed communion with God, fuse his love with God's love, fill his whole life with this love and become its breath in this temporal world. The holy fathers teach us that he who has acquired love has acquired the Lord Himself for God is love (1 Jn. 4: 8).

Our blessed staretz Siluan says: "He who bears the Holy Spirit in himself,

even the very smallest fragment, grieves for all men... he prays for them day and night, more than he does for himself, that all might repent and know the Lord..."

Dearly beloved, we can see from these grace-filled instructions that the Lord expects a feat of prayer from us, a model of which was offered by His Divine Lamb's prayer, which constantly poured forth Divine Love for the world.

"Love is the conductor of blessed peace... It makes what belongs to each person individually the common property of all... it calms the bloodthirsty spirit, blunts enemy arms, forgets all enemies, and brings a peaceful life in Christ into the world" (*The Works of St. John Chrysostom*, v. 10, St. Petersburg 1904, p. 820). If, through lack of courage in his faith, a man should offer up a prayer in the holy censer of universal and charitable love without all-forgiving love for his neighbour, he shall demean his prayer and deprive himself of God's love. For the past, present and future generations of mankind are God's most beloved property, whose prayers, sighs and love are directed towards the eternal God—our Father in Heaven, Who knows no partiality.

Let us contemplate, dearly beloved, the marvelous beauty of the prayerful feat carried out by the great ascetics of all the ages, and the ineffable beauty of the Mother of God's prayers: let us also contemplate our Lord's sacrificial prayer, and it shall be easier for us to follow in the spirit of their prayerful feat and sanctify our souls by it.

If we learn to pray in this way, so that all men's needs should find a sin-

cere place in our prayers, if we realize the grace-endowed power of prayer for our enemies, as well (and given our spiritual imperfection, this is very difficult), then we shall crucify ourselves alongside our Lord in this feat for the whole world. Then our prayers shall become the breath and fragrance of love, and our souls shall, like a true bride, joyfully join themselves to the beloved Bridegroom and attain a priceless wealth—grace-giving communion with God and eternal joy in Him. "This shall be", says St. John Cassian, "when all our love, all our desire, our zeal, our strivings, our thoughts, everything that we see, of which we speak and for which we hope, will be God's".

That is why our spiritual Mother—the Holy Church—constantly urges all of us to sincere and repentant prayer. She does this so that, having known the Lord's suffering love for all the world, our souls will be cleansed and sanctified for their meeting with the Heavenly Bridegroom—Christ, Whose love for us is eternal.

And so, pure, repentant prayer that wishes everyone God's goodness in temporal and eternal life brings forth fruit in man's heart—holy love. According to St. Ephraem Syrus, "Repentance, like a good doctor who removes darkness and all that troubles us from our souls, shows us the light of God's grace".

As a small stream leads to the fullness of the ocean depths, so fervent repentant prayer leads to grace-giving communion with God and unites us in Him with the whole plenitude of the earthly and heavenly Church. Amen.

Archbishop NIKODI
of Kharkov and Bogodukhov

On the Feast of St. Sergiy of Radonezh

"Rejoice, for thou hast gone from the earthly abode to the heavenly abode! Rejoice, for Christ lives in the flesh where thou dost live! Rejoice, for thou hast contemplated in Him those who pray to thee for help, and for whom thou hast fruitfully interceded by thy prayers" (from the Akathistos).

Brothers and sisters, Russian Ortho-

dox theology is founded on the guidance of God's holy men, among whom the name of the great Russian hegumen, St. Sergiy of Radonezh, shines forth. Praise of this Miracle Worker of all Russia shall never cease in the Church of God, for his life and works have been glorified by the will of God down the centuries.

St. Sergiy's life is instructive for all Christ's followers, for the main purpose of his life on earth was his striving to save himself and his neighbors. Moved by love for God and men, he was prepared to perform the most difficult labours, including self-sacrifice.

When St. Sergiy departed to the other world, this was his transference from the earthly Church to the Heavenly Church. In this way he became even closer to the source of love—our Heavenly Father, and filled with perfect love, he continued to intercede before God for his earthly brethren. The saint's prayers had been fruitful on earth, and they were all the more fruitful in Heaven.

St. Sergiy's spiritual experience teaches us that a follower of Christ, dominating passion and sin in himself with the help of Divine Grace, sought through his fervent prayer and good deeds, can attain a high moral perfec-

tion. Nothing can hinder a man's salvation if he strives for unity with God. Family and social life can also be pleasing to God if they are lived in accordance with Christ's commandments, free of sin.

Brothers and sisters, we shall bear our earthly service as something given to us by God, we shall carry it out conscientiously and zealously, and then our earthly deeds shall become Heavenly deeds, and we shall be called true Christians and worthy disciples of St. Sergiy. May he be the star that guides us to the abode of our Heavenly Father. Dearly beloved, let us now kneel down to St. Sergiy and call out to him with sincere feeling: "Pray for us, O holy father, for thy spiritual children and, being bold before the King of Heaven, intercede for us before the Lord, and do not disdain those who venerate thee in love and faith". Amen.

Hegumen GEORGIY TERTYSHNIKOV

BOOKS AND PUBLICATIONS

Pravoslavie, Khristianskoe Edinstvo i Mirotvorstvo

(Orthodoxy, Christian Unity
and Peacemaking) Sofia, 1978
by Metropolitan Nikodim
of Leningrad and Novgorod

Still fresh in our hearts is the anguish of the death that struck the Russian Orthodox Church less than a year ago—the death of Metropolitan Nikodim of Leningrad and Novgorod. His Eminence was known and regarded highly as an outstanding ecumenical leader and peacemaker not only in our country but in many parts of the world, as well. And we are grateful to God who graciously preserve the memory of him who prays with us for the repose of the soul of the late hierarch. And we welcome with gratitude every piece of evidence showing that he is remembered and loved abroad.

An instance of such evidence was the **Selected Works** of Metropolitan Nikodim of Leningrad and Novgorod, the first part of which was published in Bulgarian by the Sofia Synodal Publishers in 1978.

The book on the whole is a selection of sermons, articles, reports and speeches of Metropolitan Nikodim for the period from 1962 to 1977. It was published with the blessing of His Holiness Patriarch Maksim of Bulgaria and at the session of the Holy Synod of the Bulgarian Orthodox Church on the occasion of the centenary of the liberation of Bulgaria from the Ottoman rule.

The material presented in the first part of **Selected Works** is arranged in three sections according to subject-matter.

The first section, "Sermons, Speeches and Greetings Addresses", deals with religious subjects and introduces the reader to Metropolitan Nikodim as a preacher.

The second section of the book includes works that reflect the peacemaking of Metropolitan Nikodim as a hierarch of the Russian Church. Among them are: speeches delivered at sessions of the Working Committee of the Christian Peace Conference, at meetings of the Soviet Peace Committee, and of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, at the 4th All-Christian Peace Assembly in Prague in 1971, and so on.

The third section of the first part of the **Selected Works** throws light on still another aspect of Metropolitan Nikodim's versatile activities—his verbal contribution to ecumenical meetings and conversations. Despite the relatively small size of this section, the selection of material affords a fairly adequate representation of His Eminence's multifarious efforts for the promotion of the relations with non-Orthodox Churches, and the broadness of his interests in this field.

The entire material included in the first part of the **Selected Works** has come from **The Journal of the Moscow Patriarchate**, gleaned over many years. The translation into Bulgarian was done by Metropolitan Kallinik of Vratsa. He also wrote the introduction which includes a detailed account of His Eminence's biography and dwells emphatically on the immense spiritual heritage and outstanding services to the Church and society of this remarkable hierarch of the Russian Orthodox Church.

The book merits imaginative design; the frontispiece portrays His Eminence Metropolitan Nikodim

I. P.



NCCC Resolution on the "Choose Life" Statement

From May 9 to 11, 1979, the Steering Committee of the National Council of the Churches of Christ in the USA (NCCC) held its annual meeting in San Antonio, Texas, USA.

The priority was given on May 10 to the consideration by the National Council of the Churches of Christ of the Joint Statement "Choose Life" adopted by representatives of the Churches in the USSR and in the USA at the consultation they had in Geneva on March 27-29, 1979 (See **JMP**, 1979, No.6).

The results of the Geneva consultations were presented: on behalf of the Churches of the USA — by Bishop Dr. James K. Mathews, Secretary of the United Methodist Council of Bishops; Dr. Dorothy Marple, Vice-President of the National Council of the Churches of Christ in the USA, and Bishop Chester Keerkendoll, Secretary of the National Council of the Churches of Christ in the USA; on behalf of the USSR Churches — by Protopresbyter Prof. Vitaliy Borovoi, representative of the Moscow Patriarchate at the WCC in Geneva.

The participants in the meeting unanimously approved the willingness expressed by the Churches and religious associations and their members in the USA and in the USSR to seek the signing and ratification of the SALT-2 Treaty by the governments and legislative bodies of both countries as soon as

possible. All were in favour of continuing constructive and fruitful negotiations on disarmament between the USSR and USSR on a bilateral basis as well as within the framework of the United Nations and at special conferences — on a multilateral basis. The Steering Committee of the National Council of the Churches of Christ welcomed the Joint Statement on Disarmament "Choose Life" by a storm of applause and adopted it as a document of the NCCC. Decision was taken to publish the full text of the document in the *New York Times*. Many pressmen, radio and TV reporters covered the meeting.

The Steering Committee recommended all Churches and religious associations in the USA to disseminate the contents of this document. The Steering Committee pointed to the necessity of involving all the US believers in promoting the conclusion of the SALT-2 Treaty and furthering negotiations on disarmament, as well as in strengthening detente and cooperation and bringing about peace all over the world.

This decision of the Steering Committee of the National Council of the Churches in the USA as well as the Joint Statement on Disarmament "Choose Life" by representatives of the USSR and USA Churches received wide and positive response in the US mass media.

Colloquium on Disarmament

A Colloquium on the theme "Chances for Disarmament Against New Arms Race" sponsored by the FRG-USSR Friendship Society was held at the Evangelical Academy in Tutzing, FRG, from April 23 to 26. A Soviet public delegation to the colloquium led by Mr. V. M. Falin, Vice-Chairman of the USSR-FRG Friendship Society, included Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary. The FRG delega-

tion headed by Mr. Erwin Essl, Chairman of the FRG-USSR Friendship Society, consisted of representatives of the Federal Government, members of the presidium of the society, scientists, representatives of trade-union associations, of research centres and a number of big firms, and military specialists. Prominent scientists from a number of other countries participated in the colloquium.

The following topics were considered

detail: disarmament problems both in the East and in the West; scientific and military-technical aspects and their possible effects on the armament content; scientific aspects of armament; labour market, resources, investments; armament and economic aspects from the viewpoint of the developing countries; social, ethical, philosophic,

psychological aspects of the present situation.

Archbishop Vladimir spoke on the last theme. While in the FRG Archbishop Vladimir paid visits to Bishop Johannes Hanselmann of the Evangelical Lutheran Church in Bavaria on April 23 and to Joseph Cardinal Ratzinger, Archbishop of Munich, on April 27.

Meeting in Prague.

The leadership of the Ecumenical Youth Council in Europe and representatives of the Youth Commission of the Christian Peace Conference met in Prague on May 14-17, 1979. They discussed possibilities for cooperation between their two Christian bodies. The decision was taken to hold in December 1979 in the FRG a seminar on armament and militarism under the motto *neither shall they learn war any more* (Is. 2. 4).

The participants in the meeting were

received by the CPC General Secretary the Rev. Lubomir Miřejovský. Patriarch of the Czechoslovak Hussite Church Dr. Miroslav Novak, Vice-Chairman of the Regional Committee of the CPC in Czechoslovakia, granted an audience to the leaders and representatives of the two youth bodies.

Vice-President of the Ecumenical Youth Council in Europe Hegumen Iosif Pustoutov took part in the Prague meeting on behalf of the Russian Orthodox Church.

CHRONICLE

Diocese of Orel. On April 10, 1979, a meeting of the clergy and chairmen of the church councils of the Orel Diocese was held in connection with the award of the Board of the Soviet Peace Fund's Diploma of Honour to Archbishop Gleb of Orel and Bryansk, and of the Diplomas of Honour of the Orel Regional Peace Fund-Supporting Commission to several members of the clergy and churchwardens of the Orel Diocese. The meeting was held in the lecture hall of the D. S. Turgenev Museum under the chairmanship of His Grace Archbishop Gleb of Orel and Bryansk.

The meeting's presidium consisted of the representatives of the Council for Religious Affairs of the USSR Council of Ministers for the Orel Region D. S. Panteleyev and for the Bryansk Region A. M. Makarov, the Chairwoman of the Orel Regional Peace Fund-Supporting Commission N. Kovalchuk, and the Secretary of the Orel Regional Board Archpriest Nikolai Sapsai.

An introductory speech was delivered by Archbishop Gleb. He described the situation of the Russian Orthodox Church in the USSR, noted her considerable rights and her good relations with the government and the country's people, and spoke of the activities of the Mos-

cow Patriarchate and its departments. Archbishop Gleb drew the attention of those present to the patriotic and peacemaking activities of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, and of the members of the Holy Synod. These activities have been greatly appreciated by the USSR Government; in fact His Holiness Patriarch Pimen had been awarded the Order of the Red Banner of Labour while Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, both received the Order of the Friendship of Nations on their fiftieth birthdays.

After that the floor was given to R. A. Kovalchuk, the chairwoman of the Regional Peace Fund-Supporting Commission. In her speech she noted the vital need for all the citizens of the USSR to struggle for world peace, to strengthen the Soviet Peace Fund with what contributions they could afford, and expressed satisfaction with the attitude of the clergy and of the chairmen of the church councils towards this sacred cause.

R. A. Kovalchuk presented Archbishop Gleb with the Board of the Soviet Peace Fund's Dip-

loma of Honour. The Orel regional commission presented diplomas of honour to Archpriest Ioann Troitsky, the Rector of the Church of St. John the Baptist in Orel; Archpriest Ioann Kardash, the Rector of the Orel Church of the Trinity, and the latter's churchwarden D. M. Volodin; to the chairman of the church council of the Church of St. Athanasius in Orel A. F. Starikh.

Letters of gratitude for their participation in material contributions to the Soviet Peace Fund were presented to Archpriest Nikolai Sapsai, the Secretary of the Orel Diocesan Board and the Dean of the cathedral church; and to the churchwardens of Orel's Church of St. John the Baptist, A. E. Gurkin, and of Livny's Church of St. Sergiy, P. K. Bukov.

The Bryansk Regional Peace Fund-Supporting Commission presented Diplomas of Honour to Archpriest Pavel Samchuk, the Rector of the Bryansk Church of the Resurrection, and to the churchwarden of the Karachev Church of All Saints F. A. Konopelkin. The diplomas were given by A. M. Makarov, representative of the Council for Religious Affairs of the USSR Council of Ministers for the Bryansk Region.

Archbishop Gleb expressed gratitude on behalf of all those who had received the awards.

After that the Secretary of the Orel Diocesan Board Archpriest Nikolai Sapsai read out the congratulatory telegram from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, a member of the Board of the Soviet Peace Fund, which read: "Please accept my heartfelt congratulations on the occa-

sion of Your Grace's award of the Soviet Peace Fund's Diploma of Honour for peacemaking efforts and the intensive support to the Soviet Peace Fund carried out by you and the diocese on your head. I am profoundly glad that your peacemaking labours, as well as the labours of the clergy and the church councils of the Orel Diocese, enjoy such great respect and have earned the recognition of our public. From the bottom of my heart I wish you God's help in your labours for the good of the Holy Church and our beloved Motherland, in establishing peace and developing friendship and understanding between peoples. With love in the Lord, Metropolitan Aleksiy".

After the presentation of the awards, the present heard a lecture on international affairs delivered by I. T. Vorokhotkin, a member of the Orel Region **Znaniye** Society.

D. S. Panteleyev, representative of the Council for Religious Affairs of the USSR Council of Ministers for the Orel Region, then delivered a report "On Freedom of Conscience". In his report he described the legal rights of the Church and of believers in our country as provided by the New Constitution of the USSR.

Archbishop Gleb brought the meeting to conclusion by thanking all present for their participation.

All the participants in the meeting were kindly given the opportunity to visit the I. S. Turanov Museum.

Archpriest NIKOLAI SAPSAI, the secretary of the Orel Diocesan Board



A cleric of the patriarchal cathedral of the Epiphany, Archpriest Aleksiy Demin (91 years old) and Father Vladimir Rigin (26 years old) an employee of the JMP, at the Liturgy in the Patriarchal Cathedral on the occasion of Archpriest Aleksiy's 90th birthday [see item in JMP, No. 3, 1978, p. 34]

St. Dimitriy of Rostov and the Bulgarian Renaissance

On the 270th Anniversary of His
Demise

The author of many theological works and writings on ecclesiastical history, religious poetry and sermons, Metropolitan Dimitriy of Rostov (in the world Daniil Savvich Uptalo, 1651-1709) became widely known for his outstanding hagiographical work, a collection of the *Lives of the Saints* (1689-1705)¹. This is a hagiographical encyclopaedia of sorts arranged according to the days of the month, a work of enormous scope with a great wealth of material drawn from various *Lives* and other historical sources in Church Slavonic, Old Greek, Modern Greek, and Latin. The author also invested it with his amazing erudition and broad knowledge of theology and ecclesiastical history, classical languages, as well as an excellent grasp of the Church Slavonic language, which in his hands was at once refined, clear and simple.

St. Dimitriy of Rostov's rich literary heritage, his books, written in Church Slavonic, which made them accessible and comprehensible to other Orthodox Slavs, soon spread far beyond the boundaries of his homeland and made their author famous, above all in the southern Balkan countries—Bulgaria, Serbia, and to some extent in Romania. Historical circumstances made St. Dimitriy and his writings play a role in stimulating and forming the national consciousness of the Slavonic peoples and the literary development of the Bulgarian people after they had liberated themselves from centuries of Ottoman domination. As the writer of many well-known works, above all the *Lives of the Saints*, including Bulgarian saints, St. Dimitriy of Rostov was held in special affection; the many Bulgarian readers of his writings also associated

bridged in English version

his name with a fraternal feeling for the great Russian people. St. Dimitriy gained special respect and was placed alongside the names of the most outstanding figures in the history of the Bulgarian renaissance. The noted Soviet scholar, D. S. Likhachev, draws this conclusion when he says that St. Dimitriy of Rostov was "the last writer who had major significance for the whole of Orthodox Eastern and Southern Europe"².

St. Dimitriy's works reached Bulgaria in their original versions—printed by the Kiev-Pechery Lavra and the Moscow printing presses, and spread further afield in "domestic" printed translations into the Slavonic-Bulgarian language and in adapted versions (in separate editions and on the pages of periodical publications), as well as being circulated in manuscript form. Individual copies and entire sets of his writings and his *Lives of the Saints* have been preserved and can be found today in the literary archives of monasteries and churches located in various regions of Bulgaria, especially in the library of Rila Monastery, in the Monastery of the Transfiguration near Veliko Trnovo, and in other depositories, including provincial "reading rooms". There are partial copies in the collections of central libraries: the Cyril and Methodius National Library in Sofia, the Library of Sofia University, the Church Historical and Archaeological Museum, the National Library in Plovdiv, and in other Bulgarian book depositories.

Bulgarian translations and adaptations of individual sermons by St. Dimitriy can be found in manuscript collections compiled and written by men of the Church and by persons acquainted with the Church Slavonic language and literary tradition. The writings of this Russian religious writer and historian attracted the attention of cultural leaders during the Bulgarian national

renaissance, who found in them a source which helped shape their national ideas, hopes, and strivings.

The earliest documentation we now have on the Bulgarians' familiarity with St. Dimitriy's writings dates back to the 1790's. Written sources enable us to regard the historian who compiled "A Brief History of the Slavonic Bulgarian People" (1792), Schemahieromonk Spiridon, as one of St. Dimitriy's first followers. St. Dimitriy's name, along with his *Chronicle* and *Lives of the Saints*, is mentioned many times in Spiridon's *History*, written in Nyamets Monastery in Moldavia. Hieromonk Spiridon held St. Dimitriy in great esteem, regarding him as an authoritative Church historian, and this was reflected in the following passage from his *History*: "St. Dimitriy's word can be trusted above all others, for no one has written so truthfully as St. Dimitriy of Rostov". Through St. Dimitriy's writings, Spiridon was able to draw on historical sources that would otherwise have been inaccessible to him, for instance, the writings, of Byzantine historian Georgios Kedrim³.

Individual Bulgarian book-lovers and connoisseurs of Slavonic-Russian books indicated their acquaintance with St. Dimitriy's literary heritage in scattered passages found in late eighteenth-century sources. One such connoisseur was Hieromonk Kesariy, of the Rila Monastery and an "inhabitant of the village of Gabrovo", who brought St. Dimitriy's book, *An Inquiry into the Brynsk Sect* (printed in 1776 at the Kiev-Pechery Lavra)⁴, to Rila Monastery in 1799.

In 1825, Schemamonk Ruvim of Troyan Monastery made a copy of *A Spiritual Alphabet*, attributed to St. Dimitriy, which has come down to us in manuscript form.

Other translations of St. Dimitriy's works made at the end of the 1820's have also been preserved in manuscript form. Among them special attention is due to a Slavonic-Bulgarian translation of St. Dimitriy's "Testament" (with clear traces of Bulgarian Pirdopi dialect and a strong Russian influence) in *Collection of Sermons*, with a Church-Slavonic Grammar, dating from 1828, which entered the manuscript collection

of Sofia's National Library from the town of Etropol (No. 1084, inv. No. 16/1959), under the title *A Spiritual Letter from St. Dimitriy, Metropolitan of Rostov* ... The handwriting in the manuscript is Russian, a fine cursive hand. The translation may have been made by a Bulgarian who had studied in Russia, which is indicated by the many Russianisms in the text.⁵

A New-Bulgarian translation into the north-east Trnovo dialect, with word drawing on Church-Slavonic vocabulary, of two sermons written by St. Dimitriy can be found in the *Collection of Sermons* written by a monk named Nikandr from Hilandar in the Bulgarian Monastery of St. Nicholas near Veliko Trnovo, renewed in the late eighteenth century. Both these sermons, which have nearly identical titles, are included in one of St. Dimitriy's sermons entitled "A Sermon for Priests", made up of three parts, which explains the similarity of their titles in Nikandr's collection. The handwriting is modern semi-uncial.⁶

Hieromonk Neofit of Rila, a grammarian and lexicologist, compiler of *A Bulgarian Grammar* (1835) and a number of books in Church Slavonic, a noted cultural figure of the Bulgarian renaissance, also showed great interest in St. Dimitriy of Rostov's writings.

A certain K. P. Vasilev from Plevner requests Naiden Gerov in a letter dated October 29, 1842 to order for him from Odessa "two more sets of St. Dimitriy for one of your friends and benefactors"⁷. Mention of St. Dimitriy's individual works is also found in Naiden Gerov's own letters and in letters written by publisher and book-seller Khristo Danov, and others⁸. All this attests to St. Dimitriy of Rostov's fame and popularity as a religious writer and the spread of his literary heritage among Bulgarians in the 1840's.

The first printed translations and adaptations of certain of St. Dimitriy's works appeared in the 1830's and 40's. Thus, "Christ's Passion" was published in Church Slavonic in Belgrade in 1835.⁹

Lyuboslovie, a journal published in Smirna by K. Fotinov, a native of the Bulgarian town of Samokov, published a sermon by St. Dimitriy entitled *The*

Exaltation of the Cross (1844, I, pp. 90-93, in two columns) and *The Story of St. Dimitriy, Great Martyr* ...¹⁰ (1844, I, pp. 105-107) in Bulgarian translation. Both translations were followed by the name of their author—St. Dimitriy of Rostov”.

In 1853 a book entitled *A Short Theology, with Questions and Answers ... translated from the Slavonic into the Slavonic-Bulgarian Language* was published, translated by K. D. Ilarion and N. Pavlev¹¹ (with the name of the book's author indicated). It was published in Belgrade “at the expense” of K. Naiden Iovanovich, a native of the Bulgarian town of Tatar-Pazardzhik. Ten years later, in 1863, a printed Bulgarian translation of *The Spiritual Alphabet* was published in Bucharest under the title *An Alphabetical Wreath, or Moral Instructions in Alphabetical Order, from the Works of St. Dimitriy of Rostov, Translated from the Original* ...¹². In 1867 a Bulgarian translation of the *Lives of the Saints Commemorated in January, Translated ... by R. I. Bleskov* ... was published in Bucharest.

The newspaper *Makedonia* in Constantinople published a Bulgarian translation of *A Sermon for Priests on Pastoral Duties ... From the Writings of St. Dimitriy, Metropolitan of Rostov* ... at the expense of Dimitriy Stoyanov from the town of Kyustendil in Western Bulgaria. In 1875 the weekly religious journal *Vskresnik* published, in consecutive issues, Bulgarian translations of St. Dimitriy's *Christ's Wounds are Treasures*¹³ and *St. Dimitriy of Rostov's Sermon for the Sunday of the Holy Myrrhophores*¹⁴ (this last in bridged form). It is entirely possible that other writings by St. Dimitriy on theology and ecclesiastical history (sermons, etc.), published without their author's name in various Bulgarian journals and periodical publications in the last century will still come to light. Their identification is a task which will further clarify the significance that St. Dimitriy's literary heritage had in the Bulgarian literature of the renaissance era.

The very listing of the titles of St. Dimitriy's works which were accessible to the Bulgarian reader in the original,

in translation, in adaptations, in printed form and in copies, speaks for itself.

The social composition of the people who subscribed for these works is significant. The Bulgarian intelligentsia was among them, of course: clergymen, monks, teachers, owners of bookshops, Bulgarian craftsmen of all trades, of which there were many at the time, predominated numerically. The names of pupils from Bulgarian schools are also frequently encountered. Bulgarian artists also figured in the list: Stanislav Dospevsky from Tatar-Pazardzhik (Dospevsky had studied at the Petersburg Academy of Arts), Teodosiy Vitinov, Stefan Zakhariyev, P. Georgiy from Tryavna, and others subscribed for the *Lives of the Saints*. The most famous names were those of Neofit of Rila, Dimitriy N. Karastoyanov (from Samokov), Botya Petkov (father of the famous poet, Khristo Botev, from Kalofer), the famous teachers Dimitriy Fingov and Ioakim Gruev (from Plovdiv), and others. Such a wide circle of subscribers greatly assisted in making St. Dimitriy's works widely known.

St. Dimitriy's name also came to be mentioned in the newspapers in the 1850's. In 1851, for instance, he was mentioned alongside Metropolitan Platon (Levshin) and G. R. Derzhavin in an article by A. S. Kipilovsky in the newspaper, *Tsarigrad Vestnik* (No. 21, February 3, 1851, p. 4), proof of the high esteem in which St. Dimitriy's writing and poetic gifts were held.

St. Dimitriy was also mentioned as an historian who had worked on Slavonic history on the title page of *An Imperial History of Bulgaria* by Khristaka Pavlovich, which was published in Budapest in 1844. St. Dimitriy was ranked alongside other Slavonic, Byzantine and Latin historians—Mauro-Urbini, Cesar Baronius, John Zonara, Theophanes the Byzantine, St. Evfimiyy of Trnovo, and other chroniclers. Manuscript copies, which circulated from hand to hand, were made of the printed copies of this book, which contributed greatly to Bulgarian national consciousness, and it served to imprint St. Dimitriy's name, together with that of the noted Bulgarian religious writer, St. Evfimiyy, Patriarch of Trnovo, on the

minds of the book's numerous readers. And so St. Dimitriy became firmly associated in the minds of those who read this *Imperial History* with the glorious chronicle of the Bulgarian people's historical past.

A manuscript adaptation of the *Imperial History* was made which came to be known as the *Paulician History* (1846-1853). Its title-page (which was written in the Latin alphabet for Bulgarian Catholics) was a faithful reproduction of the title-page in the *Imperial History*.

St. Dimitriy of Rostov was also mentioned on the title-pages of the many copies and adaptations of the famous *Slavonic-Bulgarian History* written by St. Paisiy of Hilandar (1762). Certain passages in St. Paisiy's *History* give us reason to speak of St. Dimitriy's influence on this author.

Neofit of Rila's interest in St. Dimitriy's works, which we mentioned above, was reflected in the former's *Selected Readings in the Slavonic Language*, published in Constantinople in 1852. This book included, together with other Church-Slavonic texts, three *Sermons* by St. Dimitriy. *On the Nativity of Christ*, *On the Fear of God*, and *Sermon for the Sunday of the Holy Myrrhophores* (pp. 217-269). Neofit of Rila also included an adaptation of St. Dimitriy's *Lives and Works of Methodius and Constantine, Teachers of the Slavs* (pp. 269-299) and *Life of Grand Duke Vladimir of Kiev ...* (pp. 300-323). Neofit of Rila showed special respect for St. Dimitriy's work and memory by placing the *Funeral Oration* (in verse) written by St. Dimitriy's great admirer and friend, Metropolitan Stefan Yavorsky of Ryazan, at the end of his *Selected Readings*. These texts were borrowed, as Neofit of Rila indicates at the beginning of *Selected Readings*, from the latest edition of St. Dimitriy's works (1842, v. 5) and from the twelve-volume edition of the *Lives of the Saints* published in 1845. Special attention is due to the *Life* of Sts. Cyril and Methodius compiled by St. Dimitriy on the basis of old Slavonic *Lives* of these first Slavonic Teachers. This *Life* became widely known in Bulgaria. Its main virtue is that, as a result, the feast-day of these two holy brothers was estab-

lished on May 11 for Orthodox Slavs and Bulgarians in particular. This date gradually became a national and cultural holiday, which was celebrated with great festivity during the great national upsurge even before Bulgaria's liberation from Ottoman domination.

One Bulgarian scholar who has devoted a special work to the study of Neofit of Rila's *Selected Readings* believes that Metropolitan Stefan Yavorsky's *Funeral Oration* influenced Neofit's own poetry. The historian of the Bulgarian renaissance, B. Penev, speaks in very categorical terms of the influence of Russian syllabic verse, including the poetry of St. Dimitriy, on Bulgarian poetry of this era in general¹⁵.

St. Dimitriy's writings, along with *Full Russian Reading Selection* compiled by A. D. Galakhov and others, also made their way into the Bulgarian educational system at the time. We can judge this from a short article in the journal *Lyuboslovie* (Nos. 20-24 for 1846) under the title *Annual Ceremony in the Shchumen Slavonic-Bulgarian Teachers' Institute ...* A place of honour was accorded to St. Dimitriy's writing at this ceremony, which became a festive holiday. St. Dimitriy's works, bound in leather with gold lettering, were carried by the students of the school in a solemn procession at this yearly ceremony.

A late copy of the December book of St. Dimitriy's *Lives of the Saints* (in cursive, with accentuation marked in red) was made in Church Slavonic by Father Vasilii Totov from the town of Karlovo in 1875. Everything indicates that this copy was intended for printing: the manuscript has a foreword, an index, pagination and is bound¹⁶.

These then, are the basic facts of St. Dimitriy's bibliographic history in Bulgaria during the period of the national renaissance. We have not even touched on the degree to which St. Dimitriy's works were reflected and drawn on in other people's work (sermons, etc.), in Bulgarian periodical publications from the past, in manuscript form in various collected works, etc. There may be some other inevitable gaps in the bibliographical material presented above. However, none of this is fundamental.

alters the over-all importance of St. Dimitriy of Rostov's literary heritage in the nineteenth-century Bulgarian enlightenment.

A tangible expression of the veneration with which St. Dimitriy of Rostov was regarded in Bulgaria during the country's cultural and national upsurge is his depictions among the Bulgarian national saints—alongside other Russian saints, such as Prince Vladimir, Boris and Gleb, Antony and Feodosiy of the Kiev-Pechery Lavra, etc.

Chronologically speaking, St. Dimitriy's iconography can be placed in Bulgarian religious painting of the period 1830-1870. The great majority of his depictions in Bulgarian iconography are wall-paintings. However, there are also two icons of St. Dimitriy. To date we have found seven paintings of the author of the *Lives of the Saints*, but this number may be expanded by future discoveries.

The earliest and, in our estimation, best depiction of St. Dimitriy in Bulgarian iconography is a wall-painting by an unknown artist dating from 1824 in the Chapel of St. John the Divine in Rila Monastery. In stylistic terms, this wall-painting can be called an image of St. Dimitriy in a somewhat monumental style. Fortunately, it was not damaged by the fire of 1833, which did not touch the eastern wing of the monastery buildings, and has maintained its freshness of colour.

The iconographic prototype of this painting in Rila Monastery was an engraved portrait of St. Dimitriy in the *Lives of the Saints* (the Chetii Minei), the style of which was influenced by the techniques and general character of wall-paintings in the Bulgarian renaissance.

St. Dimitriy was known to the monks of Rila Monastery during the first quarter of the last century as the compiler of the *Lives of the Saints* and other theological works. It may be that his painting was made in the Chapel of St. John the Divine at their initiative. They may even have furnished the con-painter with the original engraving from the *Lives of the Saints*.

The wall-painting of St. Dimitriy made by Dimitriy Zograf, the brother of Zakharia Zograf, in the north-west cor-

ner of the lower row of the main church in Rila Monastery in 1843 (together with St. Antony and Feodosiy of the Kiev-Pechery Lavra) was less successful, but it is distinguished by its somewhat baroque features, setting it apart from Russian iconography.

The depiction of St. Dimitriy on the wall near the iconostasis of the main church in Troyan Monastery painted by Zakharia Zograf (dating to 1849) is fairly untypical and lacks expressive feeling. It is undoubtedly a product of the Bulgarian icon-painting school.

Another wall-painting dating from 1849 in the apse of the church in the Monastery of the Transfiguration near Veliko Trnovo is similar, and was also painted by Zakharia Zograf.

Nikola Obrazopisov, a painter from Samokov, followed the traditions established by Zakharia Zograf, in portraying St. Dimitriy in a wall-painting of the diaconicon of the church in the small Monastery of the Saviour near the village of Lozen near Sofia in 1865. This wall-painting is unlike the others and shows a full-length view of the saint (2 m×0.75 m), holding a Gospel in his partially outstretched right hand and a crozier in his left hand.

There are undoubtedly more images of St. Dimitriy of Rostov in other city, monastery, and village churches, painted fervently and painstakingly by nineteenth-century Bulgarian artists. But even those portraits that have been found to date suffice to give us an idea of the time, character, and style of St. Dimitriy's depiction by masters of the Bulgarian school of icon-painting.

We should speak of two more icons of St. Dimitriy by local masters, one of which has outstanding artistic qualities. This is an icon by an unknown painter in the former metropolitan Church of the Dormition in Samokov, famous for its beautifully carved iconostasis.

This icon contains all the elements of the traditional Russian depiction of canonized bishops—including the crozier. It does not deviate in any way from the basic tenets of Russian icon-painting. The same details are found on engraved portraits of St. Dimitriy. However, unlike the latter portraits, this

icon (there are other similar paintings as well) shows the saint facing forward and in full, not three-quarter length, as he is in the *Lives*. However, despite the typical features of Russian iconography observed on this icon, it does not impress one as being Russian. St. Dimitriy's face is very distinctive, for he has the features of a man from the southern Balkan area.

Despite the fact that this icon was found in the former metropolitan church of the town of Samokov, the centre of a famous school of painting during the Bulgarian renaissance, the icon does not belong to this school. This is shown by central stylistic features, as well as its emerald-green background, a colour not used by the Samokov painters. It is decidedly more a product of the southern, Macedonian school of icon-painting.

The depiction of St. Dimitriy in the lower part of the icon known as "The Crowning of the Mother of God" in the Monastery of St. Germanus near Sofia is undoubtedly a product of the local school, too. The saint's image here occupies the third place—from right to left—among the row of saints shown standing, including St. Ioann of Rila, St. Kharalampiy the Martyr, and St. Stefan, the King of Serbia.

This icon was undoubtedly painted on special order, which is convincingly shown by the unusual inclusion of these four saints, an unusual combination with the main subject, the crowning of the Mother of God. Two of them are local saints: St. Ioann of Rila, the monastery's patron saint, and the Serbian king, St. Stefan. The third—St. Kharalampiy the Martyr—is also venerated as a saint by Balkan Christians, who regard him as the heavenly patron of the medieval guild of shoemakers, who may have contributed this icon to Rila Monastery.

There are also two Russian icons of St. Dimitriy of Rostov in Bulgaria: one in the Church of the Transfiguration in the town of Sistova on the Danube River, and one in the Arapov Monastery of St. Nedelya (Kiriakia) the Great Martyr near Plovdiv.

These, then, are the main outlines of the spread of St. Dimitriy of Rostov's writings in Bulgaria and the place

which his iconography occupies in Bulgarian Church painting. The facts we have presented in this short article cannot claim to be exhaustive, but are of interest in themselves. However, this study has special significance if it is seen as one of the links in contacts between Russia and the Ukraine and Bulgaria down through the centuries, an outstanding place in which is occupied by St. Dimitriy of Rostov, one of the most honoured hierarchs in the Russian Orthodox Church, and an outstanding Church historian and hagiographer.

NOTES

¹ St. Dimitriy of Rostov was a religious figure. He took a positive attitude towards Peter I's reforms, and his sermons during the Russo-Swedish War (1700-1709) were very patriotic. For St. Dimitriy's personality and literary activity see further: I. A. Shlyapkin, *Dimitriy Rostovsky i ego vremya* (Dimitriy of Rostov and His Times), St. Petersburg, 1891, and Aleksandr Derzhavin, Archpriest, *Chetii-Minei svyatitelya Dimitria, Mitropolita Rostovskogo, kak tserkovno-istoricheskoy i literaturny pamyatnik* (The Chetii Minei of St. Dimitriy, Metropolitan of Rostov — an ecclesiastical and literary monument), manuscript, v. 1—286 pp., v. 2—477 pp., *Theological Studies*, Moscow, 1976, No. XV, pp. 61-145, No. XVI, pp. 46-141, and Anatoliy Prosvirnin, Archpriest, *St. Dimitriy, Metropolitan of Rostov*, JMP, 1977, No. 9, pp. 68-75.

² Discussing the essential differences between ancient and modern Russian literature. *Questions in Literature*, Moscow, 1965, No. 5, p. 174.

³ V. N. Zlatarsky, *A Brief History of the Slavonic Bulgarian People*, Sofia, 1900, pp. 2, 5, 7, 8, 16, 78.

See V. N. Zlatarsky, *Op. cit.*, pp. XXV-XXVI, about St. Dimitriy of Rostov in Hieromonk Spiridon's "History", as well as the valuable study by Soviet literary historian A. N. Robinson, *Istoriografia slavyanskogo Vozrozhdeniya i Paisiy Khilandarsky* (Historical Studies About the Slavonic Renaissance and Paisiy of Hilandar), *Questions in Literary-Historical Typology*, Moscow 1963, p. 121 onwards.

⁴ The museum monastery library contains another copy of *An Inquiry* (published in the same year).

⁵ M. Stoyanov, K. Kodov, *List of the Slavonic Manuscripts in the National Library in Sofia*, I-II, Sofia, 1964, pp. 400-401. Compare *Sochinenia svyatogo Dimitria* (The Works of St. Dimitriy...), Moscow 1818, p. 110 onwards.

⁶ M. Stoyanov, K. Kodov, *List*, No. 1085 (inv. No. 06), p. 110 and the following.

⁷ I. D. Shishmanov, *New Studies About the Bulgarian Renaissance. Neofit of Rila. The Library of Neofit of Rila, Collection from the Bulgarian Academy of Sciences*, book XXI, Sofia, 1926, p. 496.

⁸ From the Archives of Naiden Gerov, book 1,

AN, Sofia, 1911, letters Nos. 564, 644, 805, 801 and others.

⁹ M. Stoyanov, *Literature During the Bulgarian Renaissance*, I, Sofia 1957, No. 1233^a. The exact title is *A Grateful Commemoration of Christ's Passion ...*, *Works*, p. 1, Moscow, 1818, pp. 160-63.

¹⁰ St. Demetrius of Thessalonica, Great Martyr, much venerated throughout the Orthodox East and in Bulgaria.

¹¹ St. Dimitriy's title was *Voprosy i otvety na raznykh o vere i o prochikh ko znaniu khristianstvu nuzhneishikh* (Brief Questions and Answers about Faith and Other Matters Vital to an Understanding of Christianity), *Works*, I, Moscow, 1818, pp. 42-82.

¹² *Alfavit dukhovny* (A Spiritual Alphabet) is usually attributed to St. Dimitriy and was included in the second volume of his *Works*. It

should be noted, however, that in the manuscript of the *Alphabet* St. Dimitriy ascribes it to the pen of the former Metropolitan of Kiev, His Eminence Isaia Kopinsky.

¹³ St. Dimitriy's title was *Pouchenie v Nedelyu Fominu* (Sermon for the Sunday of St. Thomas), *Works*, part II, Moscow, 1818, pp. 101-111.

¹⁴ St. Dimitriy's title was *Slovo v Nedelyu svyatykh zhen mironosits* (Sermon for the Sunday of the Holy Myrrhophores), *Works*, part II, Moscow, 1818, pp. 111-125.

¹⁵ Boyan Penev, *A History of Modern Bulgarian Literature*, v. III, Sofia, 1933, pp. 738, 899.

¹⁶ B. Tsonev, *List of Slavonic Manuscripts and Printed Books in the Plovdiv National Library*, Sofia, 1920, No. 112 (111), pp. 151-152 on.

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The Bulgarian Saints Equal to the Apostles

The illuminators of the Slavs, St. Cyril and St. Methodius Equal to the Apostles, during their enlightening activities in Moravia brought up some of their disciples—St. Kliment, St. Naum, St. Sava, St. Gorazd and St. Angelyar—as fervent ascetics of spiritual enlightenment.

St. Methodius Equal to the Apostles, Archbishop of Moravia, having worked hard for the illumination of Slavonic peoples and sensing the imminence of his death († April 6, 885), appointed one of his disciples, St. Gorazd, his successor. St. Gorazd came from Moravia, was eminently experienced in spiritual life and had a brilliant command of the Greek, Latin and different Slavonic languages.

Shortly after St. Methodius's death the Moravian prince Svyatopolk and the representatives of the German clergy in Moravia, who had rebelled against St. Methodius's illuminating activities even in his lifetime, proceeded to persecute his disciples as well, seeing the zeal with which the new Bishop of Moravia, St. Gorazd took over the spiritual guidance of the flock entrusted to him. They understood that the new pastor of the Moravian Slavs was likely to become a second St. Methodius, whose name was so hateful to them. They wanted to oppose in every possible way the preachers of Orthodoxy who taught that one could pray and

celebrate divine service in one's own national language, including Slavonic which was the native language of many a people in the Balkans and the Danube basin. Alluding to Pilate's inscription on the Cross of the Lord, they said that since that inscription was in the three languages: Jewish, Greek and Latin, one can pray only in these languages ("Trilingual Heresy").

The people of Moravia loved and revered St. Methodius and, therefore, prized his disciples highly, too. But representatives of the German clergy, imputing to St. Methodius's disciples the spreading of allegedly false dogmata dissenting from the teaching of the Roman Church, plotted against Orthodox believers, using Prince Svyatopolk who granted the representatives of the German clergy full freedom of action. Taking advantage of that, the latter resorted to violence in suppressing St. Methodius's disciples. This made some of the faithful abandon Orthodoxy, but the majority resolutely stood up for the right dogmata, fighting courageously for the Orthodox faith.

St. Gorazd and St. Sava went to the southwestern part of Bulgaria. They worked zealously towards the spreading of Christ's faith in this spiritually unenlightened country.

St. Kliment, St. Naum and St. Angelyar upon arriving in Belgrade called on the city's governor, Boritokan, who

was glad to see them. Learning through direct inquiry who they were, he sent them to Prince Boris. Prince Boris treated the holy men with great respect. They told him about their arduous ministry, and about the translation of holy books into the Slavonic language. Having listened to their story, Prince Boris thanked the Lord Who had sent him the teachers, Wise-in-God, disciples of the already famous saints Cyril and Methodius, whom Bulgaria needed so badly.

The disciples of the Apostles of the Slavs had brought the Slavonic alphabet to Bulgaria—of which Prince Boris had long dreamt—the translations of some books of Holy Scripture, liturgical books and some works of the Holy Fathers into Slavonic language. They opened two schools in Bulgaria where the teaching was in Slavonic one in the new Bulgarian capital, Preslav, led by St. Naum, and the other in the centre of Macedonia, led by St. Kliment. These schools took in the children of common people, who studied all the subjects taught at that time there, preparing to become pastors and teachers.

Prince Boris, according to an ancient biographer, through God's instruction, never ceased to look after the holy men, doing his best to provide an opportunity for them to fulfil their highest mission of spreading the Word of God. Instructions were issued to the population throughout the country to receive St. Kliment with due respect, helping him with the spreading of the faith. The prince let the saint use the best rooms in Debol for his scholarly studies and in Ohrid and Glavinitsa, for rest. Walking all over the country, populated still by pagan Slavonic peoples, St. Kliment preached the Word of God and the truths of the Orthodox faith. St. Kliment had trained more than three thousand disciples who, scattering all over Bulgaria, carried education to the Slavonic population in their own language.

St. Kliment's sixth year of ministry was also the last year of Prince Boris's rule. Reaching extreme old age, the prince decided to fulfil his long-cherished desire—to take monastic vows. After a serious illness Prince

Boris elevated his elder son Vladimir to the throne, and himself retired to the monastery for feats of fasting and prayer. In 889 he took monastic vows in the monastery he had founded in honour of St. Panteleimon, where St. Naum was father superior. Later he moved to St. Kliment, in Ohrid.

Boris's son Vladimir started openly persecuting the Christians. Archbishop Iosif of Preslav was seized and thrown into prison, so were many priests and laymen. Monk Boris upon learning about what had happened was inflamed with zeal towards God. Leaving the monastery, he went to the palace determined to punish his raving son. Prince Boris's authority was so great that everyone followed him. Vladimir was captured and dethroned. Boris's younger son, Simeon, was elevated to the throne, who had received good education in Constantinople and had by that time taken monastic vows. The Church Council of 893 released Simeon of his monastic vows, imposing a new obedience on him—to serve his people. At the same council St. Kliment was raised to the rank of Bishop of Ohrid and he thereby became the first Bulgarian Slavonic bishop. The council passed the decision to conduct divine service only in Slavonic in all the churches of the country. Having defended the sacred and righteous cause of faith from the infringements of crudel ignorance and set the country steadily on the path of Christian enlightenment, Prince Boris, true to his monastic vows, returned to the monastery.

Prince Simeon, succeeding to his father's throne, invited St. Kliment whose fame had spread over many Slavonic countries by then, to his palace. Soon St. Kliment was appointed Bishop of Drembitsa, or Velitsa, in the lands of Dregovichis and Sakulats who had started gradually to embrace Christianity even as early as the 7th century. Up till then they had never had a Bulgarian bishop who could conduct divine service in their own language which they could understand.

The common people and most priests and deacons knew nothing about Church divine service, so its meaning had to be explained to them. St. Kliment instructed the clergy in the Church

Rule, and in the appropriate way of singing psalms and prayers, so that members of his clergy conducted divine service at a very high level for that time.

The young Bulgarian Church had a great need for preaching in her native language. St. Kliment compiled sermons in Slavonic for many feast days that were delivered by priests in churches and easily understood by common people. In this way he became a second St. Paul for the Bulgarians. Due to these sermons the Holy History and the meaning of the Church feasts celebrated to glorify Christ, the Mother of God and saints became clear to the people. St. Kliment also wrote Eulogies to St. John the Baptist to commemorate the miraculous and glorious invention of his head.

In this way the bases were laid for a successful development of book-learning in the newly-enlightened Christian country and this, in its turn, had a beneficial effect on enlightenment in the neighbouring Slavonic countries, in Russia, in the first place.

God endowed St. Kliment with the grace of miracle-working. Thus, when he was one day returning from Glavinitsa to Ohrid, he met two disabled and blind men on his way. Feeling deeply for them in their adversity and grief, he appealed to God with zealous prayer, and through his prayer they received the grace-endowed comfort.

In the old *Life of St. Kliment* it is also said that the Bulgarian land covered with wild woods had no fruit trees and that St. Kliment ordered some fruit trees to be brought from Greece and improved wild species through inoculation.

At extreme old age, in anticipation of his death, he finished and left to Bulgaria the yet lacking book—Pente-

costarion, at whose translation he had been working. He also made his will concerning all the books he had written and his property, leaving one part of it to his successors in the see and the other to his monastery.

St. Kliment departed to the Lord on July 27, 916. His remains were buried in the monastery; in the grave he had prepared for himself on the right side of the church. The holy shrine with his relics in Ohrid attract, as a priceless spiritual treasure, all who strive for the Lord's grace-endowed help. Icons of him can be seen in Bulgarian churches and in the homes of pious Christians zealously revering their luminary, equal to the apostles.

St. Naum, the youngest of the disciples of St. Cyril and St. Methodius, accompanied St. Kliment to Debol, the land adjoining to the Ohrid Lake. He was a zealous assistant to him in spreading the Gospel in this, still pagan, country, helping him everywhere and in everything till his last day. The rest of his life after St. Kliment's death, St. Naum spent in Debol, enlightening and instructing the local people in the Gospel teaching. His holy relics are kept in the monastery named after him near the Ohrid Lake, proffering healing to everyone who turns with faith and prayer to the holy servant of God.

Old icons representing St. Kliment in hierarchal vestments and St. Naum in monastic habit are kept in the Ohrid metropolitan church.

All the five holy disciples of St. Cyril and St. Methodius Equal to the Apostles spared no effort towards the spreading and establishment of the light of the Gospel teaching. They are remembered as righteous men and holy servants of God, and revered by all Slavonic peoples.

Archpriest IOANN KHRISTOV

The Consecration of the New Finnish Bishop

From February 16 to 18, 1979, the Church Council was held in Kuopio under the chairmanship of His Eminence Paul, Archbishop of Karelia and All Finland, at which Father Leo Makkonen from Turku was elected a vicar bishop. His consecration as bishop was

appointed for Sunday, February 25, in the St. Nicholas Cathedral Church in Kuopio.

At the invitation of the Finnish Orthodox Church, Metropolitan Damaskinos of Tranoupolis (Constantinople Patriarchate) and Archbishop Kirill of

The Archpastoral Service of Vladyka-Martyr GORAZD

May 26, 1979 was the 100th anniversary of the birth of the Bishop of Moravia and Silesia, His Grace Gorazd, of blessed memory. In connection with this, the following article was written specially for our journal by His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia, the Primate of the Czechoslovak Orthodox Church, to commemorate this memorable jubilee. In a covering letter addressed to Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, His Beatitude Metropolitan Dorotej reported that the Holy Synod of the Orthodox Church in Czechoslovakia at a meeting held on November 27, 1978 resolved to celebrate this anniversary, important for the Orthodox believers of Czechoslovakia since it is connected with the person of the reviver of Orthodoxy in the Czech land, and entrusted His Beatitude with writing an article dedicated to the serene memory of Vladyka-Martyr Gorazd.

"In fulfilment of my sacred duty," Vladyka Dorotej continues, "I am making so bold as to send Your Grace, as the Head of the Publishing Department of the Moscow Patriarchate, this article, with the request that it be published in **The Journal of the Moscow Patriarchate**. We thank Your Grace for the exceptional attention shown our Church not only by allowing us access to all your publications, and first and foremost to **The Journal of the Moscow Patriarchate**, but also by publishing in it articles about our Church's history and life. We constantly feel the warmth, kindness and love of our spiritual Mother the Russian Orthodox Church, of her Primate of high esteem, of Your Grace, and of her other prominent archpastors."

For such an high priest became us... (Heb. 7. 26).



It is well for us to recall these words of the Church's great teacher, Apostle Paul, as we celebrate the centenary of the birth of Vladyka-Martyr Gorazd. Divine Providence called him to come from a different religious environment to revive Orthodoxy among his native Czech people. This, however, became possible only after the creation of an independent Czechoslovak Republic on October 28, 1918.

Responding to the inner call of God, while still a young man, a student at a Catholic seminary, he began study-

ing Orthodoxy by the only means available to him—through literature. He was able by chance to visit Kiev where he spent several inspired days in living communion with the monks of the Kiev-Pechery Lavra. Having become a Catholic priest, he continued to serve his Church. But when the winds of freedom began to blow in 1918 and many Catholics united themselves in a religious movement seeking various reforms, he, too, left his former Church, feeling in his soul an inner calling for Orthodoxy. He did not, of course, hope to become a bishop (an

Vyborg, Rector of the Leningrad Theological Academy and Seminary (Russian Orthodox Church) came to Finland to attend the consecration of the new bishop.

In the evening of the day of their arrival His Eminence Archbishop Paul conducted All-Night Vigil in the Cathedral Church of St. Nicholas, assisted by Father Matti Sidoroff, dean of the cathedral, Archpriest Pavel Krasnotsvetov and the local clergy. The other hierarchs prayed on the cleros. After All-Night Vigil all hierarchs, robed in their mantles, officiated at the nomination of Father Leo Makkonen as Bishop of Joensuu.

Father Leo Makkonen made a speech in which he expressed his obedience to the will of the Church that elected him a bishop. Then "Many Years" was sung to His Holiness Patriarch Dimitrios of Constantinople, His Holiness Patriarch Pimen of Moscow and All Russia, His Eminence Archbishop Paul of Karelia and All Finland and the hierarchs who took part in the nomination.

On Sunday, February 25, the same hierarchs conducted Divine Liturgy and the consecration of the bishop in the Cathedral Church of St. Nicholas.

After Liturgy His Eminence Archbishop Paul presented the bishop with the crozier and delivered an exhortation.



honour he tried to refuse when chosen), all he wanted was to become a priest-missionary to Czechs. He was searching for the Divine Truth, which fills man's life with profound meaning and enables him to work for his own and other believers' salvation with a clear conscience.

After divine service everybody went to the big hall of the Technical School where His Eminence Paul had coffee served for the officiating clergy and parishioners. Among those greeting the new bishop was Archbishop Kirill. In his speech to Bishop Leo, he said: "As the representative of Patriarch Pimen of Moscow and All Russia, I testify that the entire Russian Orthodox Church rejoices with you, seeing in this consecration an act of Divine Providence guiding the life of the Finnish Orthodox Church along the path of God's wisdom." Archbishop Kirill presented Bishop Leo with a panagia from Patriarch Pimen and with an icon of the

Despite his attempt to refuse the difficult and responsible duties of an archpastor, Divine Providence prepared a spiritual flock for him. As is well known, where there is no bishop, there is no Church. The bishop is the successor to the apostolic grace of the Holy Spirit. An archpastor's service is unique. Its height and depth place it above any other kind of service in the Church. A pastor of the Church in the Sacrament of Baptism creates new children for the Church while a bishop in the Sacrament of Holy Orders makes laymen, selected as the most worthy candidates for priesthood, into the fathers of the believing children of Christ's Church. It is true that our Lord did not call Himself an archpastor but only the Good Shepherd. He did, however, become *the chief Shepherd* of His Church (1 Pet. 5. 4). The preaching of the Apostles having led to the growth of Christ's Church, it became necessary for her to institute not only pastors (presbyters, elders) but also bishops with powers granted to the Apostles, who were labourers together with God, for the sake of improving the Church and successfully continuing the salvific work of Christ (1 Cor. 3. 9).

The spiritual regeneration of people entering the Church of Christ has been tirelessly carried out with the grace of the Holy Spirit and through the glad tidings of the Gospel. *Looking unto Jesus the author and finisher of our faith* (Heb. 12. 2), the Apostles became zealous

Saviour, from himself. Bishop Leo thanked Archbishop Kirill for his kind greetings and asked him to convey his sincere gratitude to His Holiness Patriarch Pimen.

In conclusion His Eminence Archbishop Paul delivered a speech. Among other things, he said: "I thank Archbishop Kirill and all his companions from our neighbouring Russian Church for their participation in our festivities. I want to say," His Eminence Archbishop Paul stressed, "that representatives of the Russian Orthodox Church always take part in our festivities, and we are very glad of that."

Archpriest Pavel KRASNOTSVETOV

lous in their spreading of the faith and at the same time of the mysterious Body of Christ—His Church. This triumph of faith is testified to by the Apostles themselves. *I have no greater joy than to hear that my children walk in truth* says St. John (3 Jn. 4). And for us, Orthodox believers, that is an extremely important saying: we must stand firm in the truth of Orthodoxy, remaining in close communion with God in order that the weak in faith should receive support from us. For us Christians Jesus Christ is the eternal Divine Truth. On the rock of this Truth is His Church founded and she to this day preserves His teaching in immutable purity. Such were Vladyka Gorazd's views on Orthodoxy.

Truly the Lord *is wonderful in counsel, and excellent in working* (Is. 28. 29).

Providence is manifested in the history of nations with the aim of giving them peace, well-being and directing them onto the path of salvation. God's each and every idea is filled with love, love that calls mankind to piety and through that to working jointly with Him.

History testifies that despite centuries of oppression Orthodoxy did not die in our people. The political situation in Austro-Hungary was the only barrier to its development. Under these conditions, the best sons of the Czech, Slovak, and Romanian nations, full of love for their peoples, worked with optimism for their liberation before World War I. That these age-old aspirations were eventually successfully achieved was partly due to the fall of the Austro-Hungarian Empire which had started World War I and which ended in 1918 with its unconditional surrender. It was on that empire's ruins that the Slavonic states, including Czechoslovakia¹, were reborn and freedom of religious faith reintroduced in them. But freedom in pre-Munich Czechoslovakia was, as is now known, very fragile: would it make a new, decisive step towards a firm aim and not towards personal, individualist self-seeking? On this depended the solidity or instability of the country and of its social order.

For the sake of justice it should be said here that as early as 1870 the

Orthodox Czechs tried to obtain from the authorities permission to celebrate Orthodox divine services in the deserted Church of St. Nicholas in the Staroměstské Square in Prague (it is now used by the Czechoslovak Hussite Church). The church was rented for 30 years. The authorities allowed Orthodox divine services to be conducted there on condition that no parish be formed and that priests be private citizens, that is to say not officially registered. These conditions, these curtailments of freedom, had to be accepted. On July 26, 1870, an agreement with Prague's City Department was signed and from then on divine services were conducted and sermons² read in that church. Later Russian diplomats obtained permission to build three more churches—in Františkovy Lázně, Mariánské Lázně, and in Karlovy Vary—using money provided by Russian believers³. Clergymen (a priest and a deacon) were temporarily assigned to the Russian Orthodox Church. The last of these was Archpriest Nikolai Ryzhkov, a candidate of theology and a zealous pastor. He unofficially became the soul of the Orthodox movement amongst the Czechs. He organized the "Orthodox Conversation" Society, which non-Orthodox people could also be members as well. Following his petition, the Holy Synod in 1904 gave permission for divine services to be conducted in the Czech language. He had the Catechism printed in Czech and organized an Orthodox student movement. He taught catechism by delivering in church a cycle of doctrinal sermons. All this met with a favourable response, but the Austro-Hungarian authorities were at first prepared to tolerate this success. At the beginning of World War I, however, a state of emergency was declared, and Father Nikolai Ryzhkov was arrested and sentenced to death by hanging. On following the petition of Russia's diplomats was he set free in exchange for Uniate Metropolitan Andrei (Sheptytsky) of Lvov. Thus, due to outside events, the Orthodox movement ceased its activities because the Austrian authorities suspected it of being a Pan-Slavonic organization working against the regime.

Orthodox Czechs were then obliged to keep their faith a secret. It soon became clear as the war proceeded that it would ruin Austro-Hungary and that as a result of this great political changes would take place in Central Europe. The sword which had caused so much blood to be spilled also broke the chains of the peoples enslaved by Austro-Hungary, opened the prison doors and liberated those in the cells. Orthodox Czechs, former members of the "Orthodox Conversation" Society, after their liberation formed the Czech Orthodox community whose rector was Archpriest A. Vanek, a Czech from Volhynia. The following event contributed to the growth of Orthodox movement. The Catholic Czechs had as early as the 16th century begun striving to obtain the Vatican's permission to receive Communion in both kinds, to conduct divine services in the Czech language and so on. This was refused. The Czechs, however, did not abandon their pious ideas, indeed it gained strength and finally turned into the well-known religious-political Hussite movement. With the war over and an independent Czechoslovak Republic formed, this powerful religious movement again gathered momentum within the Catholic Church and the movement's representatives addressed Rome with the same petition. In 1919, after they had been refused once again, about 800 thousand believers, among whom there were priests (Father Matij Pavlik, to whom this article is dedicated, was one of their number), decided to leave their Church. They now faced the problem of their official religious affiliation. Father Matij Pavlik, several other priests and a section of the believers sought affiliation with a Church that would make it possible to continue the grace-filled Apostolic Succession; the Orthodox Church was such a Church. Having learned that Bishop Dosifej (Vasić) of Niš, of the Serbian Orthodox Church, had begun organizing the believers in Transcarpathian Russia (now the Zakarpatskaya Region of the Ukrainian Soviet Socialist Republic) who had left the Uniate Church and reunited with their Mother the Orthodox Church⁴, the leaders of the Czech religious movement expressed their desire

to meet Bishop Dosifej and find out from him about the doctrinal, canonical and other principles of the Orthodox Church and her organization.

In August 1920 Vladyka Dosifej arrived in Prague and had a meeting with the movement's initiators. Remaining with them for some time, he gave them detailed explanations of a number of basic issues. At first there were many hopeful signs in the life of the movement. It seemed that the movement had grasped the heart of the matter and was close to joining the Orthodox Church, for soon afterwards the movement's leaders compiled a Memorandum of 12 items for the Holy Synod of the Serbian Orthodox Church and this was adopted at the extended council of the movement's participants on January 8, 1921. At the same council dioceses were outlined and three candidate bishops were elected—priests Dr. Karel Farski, Rudolf Parik and Matij Pavlik. At the discussion of the Memorandum in the Holy Synod His Grace Dosifej gave a detailed explanation of the Church's position in Czechoslovakia. The Holy Synod of the Serbian Church accepted the Memorandum in principle. But since some of the items of the Memorandum went against the canons of the Orthodox Church, the Synod gave a detailed reply indicating that none of the Local Orthodox Churches could break those canons. As regarded the candidates for episcopacy, the Holy Synod agreed to consecrate Matij Pavlik bishop but postponed the consecration of the other candidates. In the Serbian monastery of Krušedol, in the Fruška Gora, Bishop Dosifej professed Father Matij Pavlik giving him the name of Gorazd, and in the Khopovo monastery raised him to the rank of hegumen, and later of archimandrite. Addressing Archimandrite Gorazd he delivered a wonderful speech: "...The successor of the Archbishop of Moravia, St. Methodius, St. Gorazd, as a result of the intrigues of the enemies of Orthodoxy was exiled from his native land—Great Moravia—and sent to the Southern Slavs. And in your person, Archimandrite Gorazd, the Lord is re-establishing in Moravia a new Gorazd, a reviver of Orthodoxy

among the Czech people". On September 24, 1921, during All-Night Vigil in the Cathedral of St. Michael the Archangel in Belgrade, Archimandrite Gorazd was nominated Bishop of Moravia and Silesia. On September 25, in the same cathedral, he was consecrated bishop by Patriarch Dimitrije, of Serbia, assisted by metropolitans and bishops. During the presentation of the crozier His Holiness the Patriarch made an exhortation to the new Czech bishop of Moravia. He called on him to follow in his industry the examples of Sts. Cyril and Methodius and their successor, St. Gorazd. In reply to this speech Bishop Gorazd in a tremulous and unsteady voice thanked the Serbian Orthodox Church and His Holiness Patriarch Dimitrije of Serbia who had extended a fraternal helping hand to the Czech people seeking to restore the faith of their ancestors dating back to the times of Sts. Cyril and Methodius⁵.

It was a truly historical act. Bishop Dosifej worked unceasingly in Transcarpathian Russia, organizing the Mukachevo-Prešov Diocese. But Church work in Bohemia and Moravia was much more difficult. The overwhelming majority of the members of the above-mentioned religious movement considered Orthodoxy too strict, "an unbearable burden"; in their opinion, a modern "civilized man" could hardly live by its principles in real life. Bishop Gorazd was well aware of these feelings and because of them he tried in every way to refuse his nomination as bishop. But the council had promoted his candidacy and persuaded him to agree to it. Giving way before the will of the believers, he agreed.

A thousand years have passed since the time when the Archbishop of Great Moravia, St. Gorazd, owing to political circumstances in the country and to the intrigues of the Latin Bishop Vihing of Nitra, was driven out of his Motherland. Vladyka Gorazd was destined to carry out a historical mission—to be the first successor of St. Gorazd, the pupil of St. Methodius—in the revival of Orthodoxy in Moravia and Bohemia. And so a son of the Czech people, invested with the grace of episcopacy,

acceded to the See of Moravia which was founded in the 9th century by Sts. Cyril and Methodius. Vladyka Gorazd was welcomed at home not only by the faithful and staunch supporters of Orthodoxy but also by Dr. C. Farski who greeted him as the bringer of an archpastor's blessing and God's peace to his Motherland.

The Serbian Orthodox Church did her best to support the authority of Bishop Gorazd and resumed her petitioning of the Czechoslovak Government for his official recognition as the diocese's bishop. But the government would not consider the petition and only recognized his consecration on March 29, 1923. Vladyka Gorazd with the industry and spiritual zeal so characteristic of him and aware of his responsibility to the Church began his labour. Since the above-mentioned religious movement continued to discuss the Church's eventual affiliation in Czechoslovakia, Bishop Gorazd remained a member of it only because all the members of this movement wished him to be consecrated bishop. He considered it his duty to continue to explain the Orthodox doctrine to the believers. Christianity should not be further split. Bishop Gorazd stressed, and should rather strive for unity. Christianity was, he said, in essence a historical fact; it had accepted and reverently upheld its primary truth—faith in God's appearance on Earth in flesh in order to save the world. Through this Epiphany, the Incarnation of the Son of God, a new life was created for man in the grace-filled Kingdom of God. The Economy of salvation of mankind lies in the presentation of this new life to man. The Orthodox doctrine is based on Gospel history and the teachings of the Ecumenical and Local Councils of the Orthodox Church. The believers asked Vladyka Gorazd what the Orthodox dogmata were. "They are a logical formula derived from Holy Scripture," he replied. "Christians should not be afraid of them as impossible to master because of our feebleness. The dogmata are merely an expression of the Church's consciousness of salvific events, the main basis of the existing order in the Orthodox Church. Such thoughts can be traced throughout the Catechism that

Bishop Gorazd compiled. The Catechism and the articles written by him were invigorating moisture with which he watered the field of Christ into which the seeds of Orthodoxy had been sown. The Vladyka explained the Divine Truth in the following way. There is only one truth, it was accepted from the very beginning by the Church of Christ upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Eph. 2. 20). Man can achieve salvation in this truth which has found its expression in the universal symbols of faith—of St. Athanasius the Great and in the Nicene Creed—and in the canons of the Church. It is our solid basis, reflecting the dogmata about the Redemption, the Church, the Sacraments and others. The Orthodox Church has an order of divine service determined by her Rule, an order which does not “kill” the believer’s religious feelings but works for the transformation through grace of man’s inner state, revealing to him the spiritual vitality of this order. Furthermore, the veneration of icons cannot be considered as “a sign of crude superstition”, for, according to St. Basil the Great, “the honour of the icon goes back to the Prototype”, to God, the Father of God and the saints (St. John of Damascus says the same). With this and other arguments the Vladyka defended the truth of Orthodoxy. He often travelled through the towns of Moravia to explain the teachings of Orthodoxy. He argued that modern man, although civilized, did not have the power to found a new Church. Even John Huss did not seek to found a new Church, he merely fought against those, in his opinion, undesirable occurrences that were permitted in the Catholic Church of his times.

Bishop Gorazd’s speeches with explanations of the essence of Orthodoxy were also published in the secular press. But there were critical responses to them as well. The newspaper *Czechoslovenska Republika* published one of the Vladyka’s speeches in a distorted form⁶. This had a strong effect on those who were attracted to his explanations but were still, so to speak, at the crossroads. And for those who had already joined the Orthodox Church it

was a severe test, and for Bishop Gorazd—“a stick in the spokes” that threatened to isolate him in Orthodoxy. As a result of the current situation, the Vladyka was under constant strain. He endured many reprimands, distresses, attacks, and much criticism patiently, merely saying: “All truth has to go through the crucible of trial”⁷. It is not enough for a Christian to know the truth, he must become a witness of truth through an exemplary life.

Everything in the religious movement came down to the fact that those hesitant as regards Orthodoxy did not have the strength to overcome their uncertainty. For this reason, following the advice of the Orthodox clergy as well as that of the believers, on August 10, 1924, having called an extended plenum of the Diocesan (Eparchial) Council, Bishop Gorazd gave a detailed account of the situation and the general decision was to separate officially from the Czechoslovak Church (the above-mentioned religious movement)⁸. The majority remained with the Czechoslovak Church (at present the Hussite Church). This Church is now an active participant in the ecumenical and peacemaking movements.

Vladyka Gorazd worked zealously, patiently suffering some failures which reminded him of the failure of the Apostle Paul in the Areopagus or of the Apostle’s failures about which he wrote to his disciple Timothy: *all they which are in Asia be turned away from me* (2 Tim. 1. 15). The possibility cannot be excluded that he took those failures painfully. He was inadequately understood by the believers in the religious movement due to their lack of understanding of Orthodoxy. In one of his letters to Archbishop Savvatiy, representing in Czechoslovakia the Constantinople Patriarch (1923), Bishop Gorazd wrote: “The work of spreading Orthodoxy demands much more effort, the forgiving of wrongs, and care than the passing of directives”⁹.

Readiness for sacrifice, mercy, meekness, hope for God’s help, and finally, all-forgiving love were practised by Vladyka Gorazd in his activities. After the final separation from the Czechoslovak Church he in a short period of time organized parishes in Olomouc, Brno,

Prešov, Hudobin, Rimic, Stepanov, Vilemov and other places. A community was also organized in Prague. But since the historical Orthodox Church of St. Nicholas at the Staré Město Square in Prague had been as early as 1921 given to the Czechoslovak Church by Bishop Dosifej, the Orthodox believers could not assemble there. They worshipped at Liturgies celebrated by Bishop Gorazd in the Russian church at the Olšanský cemetery and in other places.

There was a serious shortage of priests. They did not even have minimum pecuniary provisions and had to find secular work to be able to support their families. Later Vladyka Gorazd succeeded in obtaining a state allowance for them. For ten years the Czech Orthodox Church was not recognized by the government. While the clergy of other denominations were receiving state salaries, the Orthodox clergy were therefore not in receipt of them. Bishop Gorazd undertook a lot of hard work to produce documentary evidence for the authorities proving that the Czech Orthodox Church was not a new institution. He specially visited Vienna, Budapest, Zadar and Sibenik, where in state archives and libraries he found documents that enabled him to prove that the territory of Czechoslovakia (formerly a part of Austro-Hungary) *de jure* belonged to the Serbian Orthodox Church, in accordance with an Austrian law passed on September 19, 1898. He could refer to that law because the Czechoslovak government had adopted the ecclesiastical laws of former Austro-Hungary and was guided by these laws in its own Church policy. Bishop Gorazd's efforts were partially successful, and from January 1, 1926, graduate priests began receiving full government salaries instead of partial ones. But the Church's status still had not been confirmed by the government.

From the very start of his organizational work, Bishop Gorazd paid a lot of attention to the building of churches. The first steps in that direction were very difficult indeed. The believers were afraid of starting construction work since pecuniary allocations were very few and far between. The Vladyka then began visiting personally parish after parish, and even separate families,

speaking about the importance of churches for Christians. With fatherly love he called on them to start the work. As for himself, he made further personal sacrifices and started giving donations to all parishes to be used for the purchase of building materials. This proved to be a considerable inspiration for the believers. Together with them he rejoiced at the good results of the endeavour. At Bishop Gorazd's request Archpriest Vsevolod Kolomatsky (now Archimandrite Andrei) was released from his duties in the Mukachevo Diocese; a gifted architect, he not only was in charge of the building, but also built with his own hands without pay. By 1938 almost all the parishes had modest churches¹⁰. As a result of Bishop Gorazd's efforts divine services were held everywhere regularly in the Czech language, using translations done by the Vladyka himself. He adapted the singing of hymns to fit the local tradition, proceeding from Russian choir singing. Visiting parishes, the Vladyka taught the believers to sing. With inspiration he preached God's Word, bringing the Good News of Jesus Christ. The warmth of his love was always reflected in his sermons and the hearts of his listeners responded with song. He presented the believers with the greatest gift of all—the gift of eternal life, of salvation. Eternal life should be understood by the believer as an immutable part and the good fruit of his whole religious life. The Vladyka called upon everyone to repent for through God's mercy the gates of the Kingdom of Heaven are opened by repentance. He was a strong and dedicated servant of the spirit and not of the letter. He built the Church with living stones that is to say with living believing hearts revived by the Gospel. He turned people from cold stones into living ones through the Orthodox faith. The Gospel, which is the firm basis of the people's life, brings them the Divine Revelation. The Gospel should not be adapted to fit personal wishes or individual lives; on the contrary, a man should adapt his life to fit the word of the Saviour. These ideas can be found in many of Vladyka Gorazd's articles and speeches.

In the celebration of divine services

valued not so much the exterior manner but the burning of the spirit which he himself always displayed. He taught the believers to pray like that always, in the church, at home, everywhere. In prayer he taught the believers to put their hearts such as they were before God. When he began to celebrate Liturgy, especially the Eucharistic Canon with total concentration, those around him would feel that he was ascending to the peak of spiritual life that with flaming faith he was offering a prayer of thanksgiving to the Heavenly Father for the Redemption accomplished by the Saviour and was leading the believers to the contemplative Tabor. He conducted Liturgy as it was celebrated in the early days—with the Holy Doors open so that the links between the believers and the one offering Holy Gifts should not be severed. He never left the believers without a word of guidance which was always filled with a total faith in the love of God. He dearly wished for the image of Christ to be in every man's soul and he would then sow in their souls love for their neighbours. Christ's Redeeming Sacrifice was for everyone but he reaches salvation who opens his soul in his love for God and for his neighbour and who accepts the gifts of grace with faith, following in life Christ's commandments. His administration of the Sacrament of Baptism and of the other Sacraments was not separated from life, it penetrated life. The Church should not be separated from the believer's everyday life, the Vladyka stressed in his sermons. The Church should abide by all that a person needs and wants in life. The Church belongs to both the terrestrial and the celestial spheres.

Vladyka Gorazd attributed great significance to the Church press. He himself wrote articles on various subjects and published them anonymously in his periodical *Za Pravdou*. He also translated liturgical books into Czech. In the Great Collection that he himself published he included the Liturgicon, the canticles of the Octoechos, the Festal Menaion and Menaion, Triodion and Pentecostarion, prayers for various occasions and the like. The Euchologion was put out as a separate

publication. The Vladyka also published various brochures of an ecclesio-historical, spiritually edifying and patriotic nature. He paid special attention to the preparation of candidates for the priesthood. In this he was invariably supported by his spiritual Mother the Serbian Orthodox Church. Money provided by this Church helped dozens of young men, future clergymen for the Czech Orthodox parishes, to be educated.

One of the first actions of the Vladyka's archpastoral service was to start work on the elaboration of the Statutes of the Czech Orthodox Church, basing these on canons and the Church's specific vital necessities. He presented these for confirmation to the government but the authorities were not in a hurry to accept them. The Mukachevo-Prešov Diocese was in the same situation. Then Bishop Gorazd linked forces with the Mukachevo hierarchs: Serafim of Prizren (1927-1928), Iosif of Skoplje (1929-1931), and Bishop Damaskin (1931-1937). At long last, the Statutes of the Czech Orthodox Church and of the Mukachevo Diocese were confirmed by the decree of December 6, 1929¹¹. It was an important success, for it made it possible to start the registration and recognition of the parishes of the Czech Orthodox Church. This evasive attitude of the government's was one of the reasons why many believers had held back from joining the Orthodox Church, a fact which the Vladyka had painfully endured as an undeserved insult.

After that the building of the churches continued apace. The Vladyka was able to obtain state subsidies for these works. Donations from the believers also increased. The priests, too, were now better provided with a state salary. And although the Czech Orthodox Church consisted of only the single Moravia-Silesia Diocese, and later also of the Prague Diocese, she was a sound religious organization revived on the glorious Cyril-Methodius historical traditions of the 9th-century Great Moravia. After a thousand-year-long break she was now the immediate successor of the Orthodox Church founded there by the brothers from Salonica, Sts. Cyril and Methodius. They and

their disciples endured a hell of suffering and exile from Moravia for the sake of the purity of their teaching. God wished to see His Church revived in the ancient land of the enlighteners of Slavs, so that our people on the foundations built by our enlighteners in the times of old should continue to develop their culture and so that our sacred Church tradition should not be completely destroyed. And after that long period she began shining as brightly as the morning star over our country—Czechoslovakia, and the holy apostles of the Slavs are her heavenly intercessors at the Throne of the Heavenly Father.

Although small in the number of her followers, the Czech Orthodox Church with her bishop, clergy and believers had close ties with the people and was deeply involved in protecting their interests. When the times demanded sacrifices in the struggle against the Nazis, the Church placed everything on the altar of that desired freedom. She could not have given more. The good pastor Vladyka Gorazd went ahead of his flock, serving as a good example. As we saw him in his archpastoral duties, so too did he reveal himself to be in his patriotic activities. The first Archbishop of Moravia, St. Methodius, underwent many sufferings from the Franco-Latin hierarchy and clergy for the sake of the truth of Orthodoxy. His disciple and immediate successor, St. Gorazd, and his brethren were exiled from their native country. And our Vladyka Gorazd, after undertaking his great labours for the Church, was killed by the Nazis together with a number of his close associates in September 1942 for his patriotic service to his people. How much sorrow, how much animosity and slander he had to endure! He had a premonition that his decease would not be a peaceful but a violent one. He was not afraid of it; rather he looked forward to it, according to his associates. And Divine Providence allowed him to earn a new crown of laurels for his patience, having sealed his long life of suffering with his own blood. He and the Czech Orthodox Church were suddenly faced with disaster. He saw that the blow cruelly dealt by the enemies of his people

had brought him to martyrdom. While in prison, he suffered indescribable moral anguish as he clearly foresaw the coming downfall of the Czech Orthodox Church. He would have accepted none but a dozen deaths if by that the Church would be left untouched by his enemies.

But events ran their course. On September 4, 1942 the Vladyka and his close associates were shot. The Church was abolished by Nazis. The Vladyka was gone, having done what he could do. He died holding high the banner of loyalty to Orthodoxy and to his people. Storms, disasters and winds did not shake him; he stood firmly on the rock of his faith and of God's truth. His memory compels us today to hold firmly the banner which he once held, to protect the Church, to protect freedom and to promote our country's peaceful development. Vladyka Gorazd regarded the freedom of his native land as one of the objects his faith commanded him to work for. A man's country literally gives him life and the Vladyka worked for its liberation and for the return of what had been lost.

Vladyka Gorazd's martyrdom was a great, an immeasurably great loss for us. Our Church was destroyed by the Nazis, her ranks decimated and plunged in despair. The German Nazis, the initiators of World War II, committed innumerable atrocious and indescribable crimes. At first, when their "victories followed victories" in many European countries, they involved millions of innocent people in nightmares of suffering. But God in His mercy gave strength to the bleeding peoples and allowed them to see the defeat of mankind's enemy. God also gave us the joy of seeing the Czech Orthodox Church once again standing on the firm foundation of faith and her crowning moment—accession to autocephaly. The holy banner—the Cross of Christ that fell from the hands of the Vladyka Gorazd has been taken up with love by all of us, his pious flock, the clergy and the archpastors who have succeeded him. With God's help we shall continue to carry out His work, the work in the performance of which Bishop Gorazd's remarkable life was cut short.

In this article dedicated to Vladyka-Martyr Gorazd, of blessed memory, we have but briefly covered the wide range of his useful and multifaceted archpastoral and patriotic activities. These will be described in detail in a number of articles written for this jubilee and due to appear in our press. May 26, 1879—the Vladyka's birthday—has become part of the history of our Church and of the popular liberation movement. Much has been published about Vladyka Gorazd but nevertheless it cannot be said that there has been enough to enable us to comprehend fully his multifaceted service. Love for the Vladyka was felt not only by his contemporaries: he is loved today and future generations shall love him no less. The more time's flight separates us from when he served God, the Church and his people, the stronger the flames of our love for him become. It is possible that Vladyka Gorazd had faults. It is human to err. But his services to the Church and to Orthodoxy in Bohemia and Moravia, his patriotic service will never fade. To us and to the future generations who will replace us, they will serve as a lofty example and be as it were a symbol of his presence. For the sacred cause of organizing the Church he suffered numerous trials, some even from the members of his own flock, but his faith and his love for God, for his neighbour and for the Church overcame all difficulties. The stronger the faith, the deeper and the more perfect are the foundations of the activities of the servant of the Church.

Vladyka Gorazd was like the Gospel's merchant man, seeking goodly pearls". When he found "one pearl of great price, [he] went and sold all that he had, and bought it". This pearl was the Divine Truth which he found in Orthodoxy. He loyally served this truth, was guided by it, zealously cared for its increase, and sealed his service of it with the blood of his martyrdom. He walked the narrow path of modesty, sacrifice and deprivation, leaving us an example of a good archpastor. He was well aware that the outward fulfilment of archpastoral duties would be of use if the servant of the Church concentrated his attention mainly on the spiritual up-

bringing of believers. The Vladyka realized that compassionate love for his flock should be the basis of the pastor's service. The pastor's joy should be totally concentrated in leading his flock towards Christian perfection. This is the ultimate goal of the pastor's work for the Church of Christ. If he is more distressed in his soul about the faults of his flock than about his personal misfortunes and if in his daily prayers, he fervently asks for God's unceasing help for his flock, then such a pastor lives for the spiritual needs and wants of the believers. Now there are not many archpastors left who personally know their flocks in different parishes as well as Bishop Gorazd did. An experienced pastor and psychologist he was fully acquainted with his flock's feelings and needs. Vladyka Gorazd was wonderfully modest. I recall one of his visits to Transcarpathia in 1934. After Divine Liturgy, the hypodeacons helped the archpastors to remove their vestments. Vladyka Gorazd, without waiting for help, removed his vestments himself, packed them in a suitcase, picked it up, and carried it to the car. Then Bishop Damaskin (later to be Metropolitan of Zagreb) asked him: "What are you doing, Brother Gorazd?" Vladyka Gorazd, smiling at Bishop Damaskin, answered quietly: "It's nothing". Yet he could have answered: "Other bishops (Irinei of Novi Sad, Sergiy of Prague) are assisted by hypodeacons, and I am not given any attention". This episode, insignificant as it may seem, says a lot to our hearts. The Vladyka led an exemplary life that enabled him without words to teach the clergy and believers to learn meekness and to make a habit of it, as well as to attend to one's duties, words and inclinations.

Time flies. The Church's servants pass into eternity and others are sent by God to replace them, so that God's work of preaching the Gospel is continued without end. The archpastoral labours of Vladyka-Martyr Gorazd remain alive in our Church. The memory of him as an outstanding, charming personality not only guides us, but also inspires and warms the young generations to go and carry out their sacrificial labour in Christ's pastures for the

benefit of their now free people. The Nazis thought that by cutting short his outstanding life they had forever erased the memory of him. But they were mistaken. The Vladyka became for us an eternal light and the example of his martyrdom makes it brighter than it would have been had he died a natural death. The Nazis merely brought shame on themselves and aroused the righteous anger of all people, an anger that to this day drives us to struggle against all new forms of fascism.

Bishop Gorazd is a light to us as the archpastor who reawakened Orthodoxy amongst the Czech people and as a patriot. Thank you, dear Vladyka, for the flock of Christ you shepherded through your sufferings. Through your preaching of the Gospel, these people were led to see the light of Divine Truth! The people of free socialist Czechoslovakia include you in the number of our great heroes who fought so courageously for our liberation. May you rest in peace after your many sacrificial works and feats! We believe that you have entered into your heavenly

glory, that you have been crowned with many laurels as a monk, a preacher of the Word of God, an archpastor, and a martyr for love of your fellowmen. Therefore we pray to you that you might intercede for us before the Good Shepherd so that the flock you gathered here might remain forever pious and true to Orthodoxy.

DOROTEJ, Metropolitan
of Prague and all Czechoslovakia

NOTES

1. Vera I. Fedelesh, *Textbook on the History of Transcarpathian Russia*, Uzhgorod, 1924, p. 43.
2. Vl. Grigorich, *The Orthodox Church in the Czechoslovakian Republic*, 1928, p. 44.
3. A. F. Florovsky, *The Russians in Mariánská Lázně*, Prague, 1947, pp. 80-83.
4. "Za pravdou" (For Truth), Olomouc, 1924, pp. 66-67.
5. *Ibid.* p. 62; *Za pravdou*, 1921, p. 59.
6. *Ibid.* pp. 113-114.
7. Vl. Grigorich, *op. cit.*, Works, p. 112.
8. Archpriest I. Leksner, *A General History of the Church*, p. 175.
9. *Ibid.* p. 73.
10. "Glas Pravoslavi" (The Voice of Orthodoxy), 1955, p. 173.
11. Vl. Grigorich, *op. cit.*, Works, p. 166.

ORTHODOX CHURCH CHRONICLE

Serbian Church

Renovation work has been carried out on the monastery and Church of St. Nicholas in Dubocica, which is situated seven kilometres from Plevelice and was founded in 1565. The monastery was built on the site of an old church. Documents of the 16th and 17th centuries testify that there was originally a school here too. The monastery endured many ordeals during the period of Ottoman rule.

Contributions to the renovation work were made by the brothers themselves and many Orthodox donors. The monastery is a historic specimen of Yugoslavian culture.

In 1978, new bishops were appointed within the Serbian Church.

Bishop Efrem of Moravica (secular name Mile Milutinović) was born on April 15, 1944, in the village of Busnovi. In 1964, he took monastic vows under the name of Efrem in the monastery of Rača. In 1966 he fulfilled his obedience in the monastery of Lipelje; in 1968 he was ordained hierodeacon. In 1975, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology. Father Efrem's nomination as bishop took place in the Cathedral Church in Belgrade on September 16, 1978. His consecration, which followed on September 17, 1978, was conducted by His Holiness Patriarch German of Serbia.

On September 24, 1978, the new Bishop of Vranje, Dementian (Church-Slavonic: Dometian) was enthroned in the Church of the Holy Trinity in Vranje. The Diocese of Vranje has not had its

own bishop for over 100 years—not since 1871. The newly consecrated bishop became the first bishop since that date to celebrate Divine Liturgy in the Cathedral Church of Vranje Diocese.

("Pravoslavlje", No. 278, 1978)

Bishop Vasilije of Australia and New Zealand (secular name: Vasa) was born in the village of Osečko, Bosnia, on December 10, 1945. In 1961, he entered the Gomirje Monastery in the diocese of Gornji Karlovac. He received his theological education in the hieratical school at the monastery of Krk. In 1975, he graduated from the Theological Institute in Bucharest. In 1977, he was sent to carry out postgraduate work in Oxford, England, where the news of his appointment reached him. His consecration as bishop took place on September 3, 1978, in the Cathedral Church in Belgrade.

("Pravoslavlje", No. 277, 1978)

The year 1978 was marked by the death of the staurophorion Archpriest Dušan L. Vasić (1891-1978). For many years he had been, first, a parish priest and, then, dean of the Cathedral Church in Belgrade. His successor Archpriest Branko Stanić and his Belgrade flock bade him a warm and brotherly farewell. Eternal memory and glory to the departed pastor!

("Glasnik", No. 10, 1978)

The 330th Anniversary of the Belgrade Bible
In 1648 the first edition of the New Testament in the Serbian language was brought out in Belgrade. This edition had a strong influence on the development of Orthodox literature in neighbouring countries. It was widely distributed in Romania, where it was translated into Romanian. Its influence is to be seen on the Bible published in Bucharest in 1688.

("Episkepsis", 1.XII.1978)

The 2nd international conference of Orthodox youth and students was held in Cairo, 22-27/IX/78, at the invitation of the Coptic Church and under the patronage of His Holiness Shenuda III, the Coptic Patriarch. The conference was organized by the World Federation of Christian Students and devoted to the question of "Christian obedience and the search for salvation from the Orthodox viewpoint." There were three subcommissions working on the topics: "The Gospel commandment and the search for salvation", "The epistles of the Church fathers and the problems of social justice", and "Liturgical life, the mission of the Church and the search for salvation". The resultant communique stressed that the Church should have courage and faith in the face of complex contemporary problems. Her basic task was the salvation of people in Christ. At the same time she should restore order in her own house, acknowledge that her traditions are dynamic and not static, and ever remember that she must use her opportunities for the Kingdom of God and not for her own self-aggrandizement.

("Episkepsis", 15.X.1978)

In 1979, on the Feast of the Annunciation, in the Monastery of Čelija near Valev, a theologian well known in the Christian world, Archimandrite Dr. Justin Popović, a former professor at the Theology Faculty of the Belgrade University, passed away.

He was born in 1894 in Vrana on the Feast of the Annunciation and baptized Blagoje. He came from a clerical family, hence his surname—Popović. When a young child, he together with his parents made pilgrimages to the Monastery of St. Prokhor the Miracle Worker, where he was cured of a dangerous illness. In 1914

he graduated from the nine-year seminary of St. Sava in Belgrade. Called up into the army during World War I, he took part in military actions as a medical orderly. In 1916, with the blessing of Metropolitan Dimitrije of Serbia, he took his monastic vows in the Skadru Monastery under the name of Justin, in honour of St. Justin Martyr, whom he had chosen because of his love for the teachings of Christ and his martyrdom for Christ. Together with a group of young theologians sent by Metropolitan Dimitrije of Serbia, he continued his theological education in Petrograd and later in Oxford. For a while he was a teacher in Karlovci, after which he moved to Athens to prepare his thesis. In 1926 he defended the master's thesis **The Problem of Personality and Consciousness According to St. Macarius of Egypt** written in Greek. Upon his return to Serbia he became a professor of the Theological Seminary in Sremski Karlovci, at the same time working on the journal **The Christian Life**. His original work about Dostoyevsky entitled **The Philosophy and Religion of F. M. Dostoyevsky** (1923) was published in the above journal. He did a lot of translating, being especially interested in hagiography. After he was transferred to the Bytol Theological Seminary, he compiled a new course of dogmatic theology that was adopted as a text-book in the theological schools of the Serbian Church. In 1934 he became first an assistant professor and later until 1948 a full professor of the Theology Faculty of the Belgrade University. Since 1948 Father Justin lived in the monasteries of Serbia—Kalenič, Ovčar, Sukovo, Ravanica and, finally, in the Monastery of Čelija, where he wrote his numerous theological works. Of these the following should be most particularly noted: **Fundamentals of Theology** (1939), **Dostoyevsky on Europe and the Slavs** (1940), **Philosophical Abysses** (1957), **The Lives of Sts. Sava and Simeon** (1962), **Man and God-Man** (1969), **The Orthodox Church and Ecumenism** (1974). Archimandrite Justin Popović worked on the publication of the **Lives of the Saints of the Orthodox Church** in Serbian and this earned considerable fame.

Many eminent bishops of the Orthodox Churches were present at the funeral of Father Justin who was buried on the southern side of the church in the Monastery of Čelija.

("Pravoslavlje", 1.IV.79)

ERRATA, JMP, No, 6, 1979.

In the title on p. 38 read Church — Churches.



Meeting of the CICARWS in the USA

From April 20 to May 6 Bishop Makariy of Uman, the vicar of the Kiev Diocese was in the United States where he took part in the meeting of the World Council of Churches Commission for Inter-Church Aid, Refugee and World Service (CICARWS) as well as in the consultations which took place in the national centre in Washington, DC, between the representatives of this commission and those of the National Council of the Churches of Christ in the USA.

During his stay in the United States, Bishop Makariy took part in the celebration of divine services in the Patriarchal Parishes. On the evening of April 20, Bishop Makariy and Bishop Irinei of Serpukhov, the Vicar Bishop of the Patriarchal Parishes in Canada and the USA, read the Office for the Burial of the Saviour in New York's Patriarchal Cathedral of St. Nicholas.

On April 21, Holy Saturday, Bishop Makariy concelebrated Divine Liturgy together with Bishop Irinei of Serpukhov in the Cathedral of St. Nicholas in New York. On the same day both hierarchs genuflected at Christ's Epitaphion in the following Patriarchal churches in the state of New Jersey: the Church of Three Holy Hierarchs (Garfield), the Church of Sts. Peter and Paul (Passaic), the Church of Sts. Peter and Paul (Elizabeth) and the Church of St. John the Baptist (Syniak). In each of these churches the bishops met the clergy and parishioners. On Easter Night Bishop Makariy together with Bishop Irinei conducted Paschal Matins and Divine Liturgy in New York's Cathedral of St. Nicholas. Present at the Paschal service were the representatives of many international organizations in New York as well as representatives of the Soviet Greek, and Lebanese Missions to the UN.

From April 24 to 28 Bishop Makariy took part in the work of the CICARWS which met in the work centre of the

Brethren Church in the town of New Windsor, Maryland. During its sitting the commission devoted a great deal of attention to the situation of refugees in the countries of the Middle East, Asia, Africa and Latin America. The question of the situation of refugees was linked directly to the state of human rights in the continents concerned. The members of the commission are beginning to pay more attention to the question of the ecumenical division of resources. The commission examined and approved the list of aid projects to be carried out in various countries worldwide. Special attention was paid to the question of service and unity and the links between them. The Orthodox Churches have a large part to play in this matter.

The CICARWS would like to help the Local Orthodox Churches in their diakonia to other Christian communities through all sorts of aid projects, rural programmes, and disaster appeals. The participants in the commission's sittings unanimously expressed support for the establishment of equal and fraternal relations between the givers and receivers of aid, for the granting of the final say in the matter of what form aid is to take to the local Churches, and for diakonia contributing to the unity of the Church.

On April 29, the second Sunday after Easter, Bishop Makariy celebrated Divine Liturgy in the Church of St. Michael the Archangel in Philadelphia, Pa. During the Lesser Entrance, Bishop Makariy, at Bishop Irinei's request, bestowed on the rector, Archpriest Vicentios Saverino, the palitsa, awarded him for Holy Easter by His Holiness Patriarch Pimen of Moscow and All Russia. After the service, the bishop spoke with the parishioners and other believers.

On May 1-2, at the national centre in Washington, consultations were held between the members of the CICARWS and the leaders of the National Council

the Churches of Christ in the USA. The purpose of this meeting was to increase the involvement of America's churches in the WCC and in the CIARWS in particular. The main questions examined were the ecumenical sharing of resources and the problem of how to define the objects of diakonia. Of special importance is the embodiment of a programme promoting the unity of the Church through ecumenical aid programmes. A great deal of anxiety was expressed by the participants in the consultation over the situation in the Middle East, Southern Africa, in Nicaragua and other countries in Latin America, and also in Indochina.

The meeting also seriously reviewed the problem of hunger and the growing proportion of refugees to be found in many countries worldwide and discussed ways to ease their lot. The consultation was without a doubt a positive help in the matter of searching for effective ways for the Churches to work together to make struggling and suffering mankind's life easier.

On May 2 Bishop Makariy was present at a luncheon given by Bishop Irinei in his residence attached to New

York's Cathedral of St. Nicholas in honour of His Beatitude Theodosius, Archbishop of New York and Metropolitan of All America and Canada.

On May 3 Bishop Makariy was invited to a luncheon given by Dr. Paul MacCleary, the executive director of the World Church service in honour of the Vietnamese delegation to the UN.

Present at the luncheon were Bishop Irinei of Serpukhov, the first secretary of the permanent mission of the Socialist Republic of Vietnam to the UN Ha Hu Tam and other members of the mission, and representatives of the Soviet Consulate in New York. An exchange of views on matters of mutual interest took place during the meal.

On May 6, the Sunday of the Holy Myrrhophores, Bishop Makariy officiated at Divine Liturgy in the Church of the Three Holy Hierarchs in the town of Garfield, N.J. After the service a luncheon was given; the rector of the church, Father Basil Maicek, and leading parishioners attended.

On the same day Bishop Makariy left New York by plane on his way to Moscow.

A Sigtuna Joint Meeting of the CEC Presidium and Advisory Committee

At the invitation of the Lutheran Church of Sweden, from May 9 to 12, 1979, a joint meeting of the Presidium and of the Advisory Committee of the Conference of European Churches was held in Sigtuna, Sweden.

The day before that, on May 8, the CEC Presidium met.

The participants in the joint meeting heard the report of the Chairman of the Presidium and of the Advisory Committee Dr. André Appel who gave a résumé of the CEC's activities in the four-year period since the 7th General Assembly in Engelberg, outlined the role of the CEC on the European Continent, and noted the tasks and new perspectives facing the CEC.

After that the report of the CEC General Secretary Dr. Glen G. Williams was heard and discussed. In this he dealt extensively with the work of the

CEC in the year following the joint meeting in Trondheim, Norway, and also mentioned such topical problems of our times as disarmament, the concept of detente in Europe and worldwide, the SALT-2 negotiations, preparations for the 1980 Madrid Conference (the second after Helsinki) and other matters. The CEC General Secretary expressed satisfaction with his visit in February of 1979 to the Churches in the Baltic Soviet Republics and his participation in the celebrations marking the 50th birthday of Metropolitan Aleksiy of Tallinn and Estonia, CEC President, held in Tallinn and the Pükhtitsa convent.

During the meeting in Sigtuna, two new Churches were unanimously voted in, following their requests to join the CEC. These were the Georgian Orthodox Church and the Methodist Church of Ireland.

A report by the research director, Professor D. Nagy, was also discussed in detail. He spoke of the consultations on theological and pan-European problems, the CEC information service, the elaboration of new themes and the CEC's cooperation with other international ecumenical organizations. The meeting's participants approved the importance and necessity of the CEC's research programme.

At the joint meeting it was decided to hold a CEC consultation on problems of disarmament (the fourth one after Helsinki) in June 1980 (in which the European Churches, the World Council of Churches, international organizations and secular and ecclesiastical experts on disarmament issues would be widely represented). The consultation is expected to draw the attention of the CEC member-Churches and of the general public to the problem of disarmament as an important element of détente in Europe and to the fulfilment of the Helsinki Final Act.

The meeting's participants thoroughly discussed and adopted the final programme of the forthcoming 8th CEC General Assembly to be held in Crete on October 18-25, 1979.

The General Secretary of the Christian Council of Churches in the Middle East Dr. Gabriel Khabib spoke to the meeting's participants about the religious situation in the region.

The CEC's relations with the Roman Catholic Church were discussed. The meeting's participants noted with satisfaction the constant growth of the CEC's cooperation with the Council of Catholic Bishops' Conference of Europe (CCEE), once again confirmed the historic significance of the joint meeting in Chantilly and decided to hold a second all-European CEC/CCEE meeting in 1982.

The further development of contacts with various ecumenical organizations was discussed.

The meeting's participants unanimously supported the declaration on the SALT-2, expressing their hopes for the quickest possible signing of an agreement between the USSR and the USA on the limitation of the strategic offensive weapons, "considering it to be one of the important practical steps on the way to stopping the arms race which is dangerous for peace and life on earth".

The Head of the Church of Sweden Archbishop Olof Sundby, gave a reception in his residence in Uppsala in honour of the participants in the meeting of the CEC Presidium and of the Advisory Committee.

On Sunday, May 13, at the invitation of Metropolitan Paul of Stockholm and Scandinavia (Constantinople Patriarchate), Metropolitan Aleksiy of Tallinn and Estonia celebrated Divine Liturgy in Stockholm's Cathedral of St. George the Victorious; he was assisted by the local clergy and the clergy of the Romanian Orthodox Church. After the service, during tea, there was a cordial meeting with the numerous parishioners of the cathedral. The two metropolitans exchanged fraternal greetings.

While in Sweden, Metropolitan Aleksiy of Tallinn and Estonia was received by the USSR Ambassador to Sweden M. D. Yakovlev.

Participating in the meeting of the Presidium and of the Advisory Committee in Sigtuna on behalf of the Russian Orthodox Church were Metropolitan Aleksiy of Tallinn and Estonia, CEC President, and members of the Advisory Committee, Prof. Nikolai Zabolotskiy of the LTA and Prof. Konstantin Komarov of the MTA; also present were B. B. Vik and A. V. Maksimov.

On May 15, the delegation of the Russian Orthodox Church returned to Moscow.

The Quest for Ways of Development and Perfection—an Ecumenical Theme?

After the Assembly of the World Council of Churches in Nairobi four major themes were outlined in the ecumenical movement for research and application: (1) expression and communication of common faith in the Triune God the Father, the Son and the Holy Spirit; (2) the move towards a just, participatory and sustainable society; (3) Church unity and its relation to the unity of mankind; (4) ecumenical education and renewal in the quest for true fellowship.

All these themes imply the close mutual penetration of vertical and horizontal measurements, i. e. of the Christian faith, spirituality, the divine service, theology, and Christian life in the present-day world for the good of one's neighbour and the perfection of the world, for the sake of self-perfection through virtue, or, in other words, the creation of God's Kingdom in the heart of every man and in the world as a whole.

The path of ecumenical thinking on the above-mentioned themes cannot be described as an easy one. It is difficult to find theological approaches given the different confessional, philosophical, and ideological viewpoints of the participants in the ecumenical movement. It is difficult to look for joint decisions and actions in view of the varying socio-political, economical and cultural backgrounds of the discussions held in various parts of the world.

Until now the difficulties were dealt with by trying to find compromises and this led to smooth phrases and indefinite terminology. Obviously the time has come to apply a different methodology. In ecumenism a turn to regionalism has occurred, i. e. a turn to a near exchange of opinions and of views on the problems of the ecumenical movement of peoples with various forms of social, economic and political organization, to a consideration of the viewpoint of the non-Christian circles, and an attempt to put the questions before the primary Church organizations so that the widest possible strata of belie-

vers, and not "experts on ecumenism" only, are drawn into the ecumenical debate.

Recently considerable interest has been displayed in Orthodoxy which is able to provide a theological response to the ecumenical problems and is an example of a viable and effective body of believers in the Church that organizes their active service to the world and their fruitful participation in its development and perfection.

Ever more attention is also being paid to the development of socialism, a path followed by an ever increasing number of people, whose ideas, especially keeping in mind modern crises and the upheavals in the Western world, are becoming attractive and correspond to Christian and general religious positions.

In view of the above comments it is important and indeed imperative that the Russian Orthodox and other Local Orthodox Churches, the Roman Catholic, Lutheran, Reformed and other Churches in the socialist countries should participate in the ecumenical movement in which at various levels of discussion it is possible to form an expert opinion on the various problems of the ecumenical movement and in which the believing members of socialist society can and should participate in its further development for the good of their people and countries, for the good of mankind. That the Russian Orthodox Church took the initiative of beginning talks on topical problems of modern life with representatives of the non-Christian religions and that secular specialists (who if necessary give consultations at ecumenical meetings) are participating in the discussion of these problems to an ever greater degree are both important factors in the modern ecumenical cause.

Keeping the above-mentioned in mind, let us consider the programme of the World Council of Churches, briefly commenting on its implementation at the current stage of research.

Common Faith

Common faith in the Triune God is the basis of the World Council of Churches and of the ecumenical movement as a whole. Being the main consensus of the Churches striving towards unity, faith in the Divine Trinity is in need of visible expression in life, in witness, in theology; it leads to the development of dogmatic concord, as can be seen for instance, from the elaboration and acceptance of the consensuses on Baptism, on the Eucharist and Priesthood by the WCC's Faith and Order Commission. Within the commissions on Faith and Order and World Mission and Evangelism, the WCC carries out a large amount of theological work in order to find practical applications for our common faith in Christian life, thus promoting Christian unity. But what is called theology in the ecumenical movement does not always correspond to the Orthodox understanding of this term. More often than not the term "theology" is taken to describe one or another kind of attempt to observe facts and phenomena of the modern world from positions not purely evangelical, but also philosophico-speculative ones, using considerations and thoughts that are only indirectly connected with the preaching of the Gospel, with the pursuit of the practical aims of the horizontal Christian attitude to the world. It cannot be said that this should always be criticized, but the Orthodox correction of such a "theology" is needed.

Evidently, it would be useful for the Orthodox participants in the ecumenical movement to try to establish a minimum of points on which consensus could be reached even now; so as to advance from this basis towards a wider and deeper concord, in the direction of ever greater communion.

It would also be useful to investigate such themes as the value and worth of the material world and of flora and fauna in their humanitarian aspect in the matter of using the created world to aid man's salvation and deification; space and geo-anthropocentricity; Christian theory and the world's spiritual and physical development in practice; human freedom in connection with the

eschatological warnings of the Gospel. Orthodox concepts of the God-Man synergy, of attaining virtues leading to individual and collective salvation, of the holiness of the individual and the Church, of a hierarchy of spiritual, moral, ecclesio-canonical and other values, of the organization of Church society as the Body of Christ, of spirituality combining the heavenly and the earthly, of the real meaning of the veneration of saints and respect for ecclesiastical objects, and of many other themes still in need of elucidation.

A number of ecumenical measures in which Orthodox theologians participated have usefully enriched the ecumenical programmes by their search for common faith and common witness. We may refer here to the Orthodox colloquium held in the New-Valaam monastery in Finland in autumn 1977, at which the Trinitarian Doctrine was linked up with the organization of the *koinonia* of human society, at which the Orthodox Church was described as a Eucharistic community and at which a "theological bridge" bringing together the Eucharistic service and the service of Christians to the world was found in the concept of "liturgy after Liturgy". A seminar held in the Ecumenical Institute in Bossey in 1978 was useful to the exposition of Orthodoxy's points of view on a number of problems of the ecumenical movement; these subjects included among others that of "Orthodox spirituality" about which an explanation was given based on the thoughts of Father Pavel Florensky on the importance of the Orthodox cultus.

The Orthodox Working Group which is a part of the WCC Headquarters in Geneva, whose chairman is Protosyber Georgiy Tsetsis (Constantinople Patriarchate), elaborates the programmes for Orthodoxy's wide participation in ecumenism. At the same time it is apparent that initiatives by the Local Orthodox Churches themselves on the elaboration of the above-mentioned and other themes are extremely useful. There ought to be enough Orthodox representatives, including ones from the Russian Orthodox Church, among the teaching staff and students at the Ecumenical Institute in Bossey, to pre-

the treasures of the Orthodox tradition and theology sufficiently deeply and in all their variety.

It should be said here that theological approaches to the solution of the ecumenical movement's problems are ill-defined and systematized in a number of Churches in the socialist countries. For example it can be seen in the elaboration of the theological issues of human rights by the Churches of the GDR, in the Berlin document drawn up at the meeting of the WCC Commission on the Churches' Participation in Development and by representatives of the Churches from socialist countries (1977), in the documents of the Sofia meeting of the WCC Churches' Commission on Participation in Development (1978), and especially in the report of the Orthodox participant from Bulgaria, Prof. Todor Todorov, who devoted a special chapter to the biblical and theological bases of the duty of Christians towards those peoples who have chosen the path of social and economic progress.

In the ecumenical movement, professing and expressing a common faith in the Triune God leads obviously to two things: to the noting of the unity of believers within the Church, a unity which can grow along with the ever increasing communion in dogmatic consensus, and to the bearing of witness to the faith in a divided world through deeds of service, mission, and angelism.

A Just, Participatory and Sustainable Society

In August 1977, the WCC Central Committee established its Advisory Committee on the programme "A Just, Participatory and Sustainable Society" and directives for its activities. In December 1977, the Advisory Committee held its first meeting and discussed the ecumenical work within the given theme carried out since the Oxford Conference of 1937, the experiences of some of the Churches, and also economic, political, social, and scientific-technological problems. The meeting also tended to some theological and ethical problems.

At the second stage of the discussion

in September 1978 the Advisory Committee suggested that various regional prospects in the search for a just, participatory and sustainable society and more profound theological research to determine the inter-connection between the given theme and other themes of the research mentioned in the beginning of the article be concentrated on.

A working group was organized in the WCC Headquarters and given the task of coordinating the research work on the theme in various units and sub-units at the ecumenical centre. The theme was taken into account to a greater or lesser degree in all of the WCC Headquarters' departments and each of the programmes contributes to the coordinated efforts on the thorough study of the theme.

Summing up the results of the first stage of the discussion, the Advisory Committee, in order to avoid misunderstandings in the interpretation of its programme, noted that it did not intend to elaborate and expound a plan for an ideal society. Rather its participants were basing themselves on the modern historical realities of their societies, of which the Churches are an integral part; injustice, lack of general participation and instability of life quite often characterize these societies.... Such realities express quest and struggle. Everywhere there are signs of popular awakening, self-assertion, of calls for self-determination. To proceed from the given historic realities means first and foremost to correlate this with the process of struggle and dynamics.

Pre-conditioning the quest for justice in society with the eschatological promise of *the kingdom of God, and his righteousness* (Mt. 6. 33), ecumenical reflection, however, distinguishes between the promise of the Kingdom of God and the historical manifestation of justice. The Kingdom of God is always wider than any historical manifestation: it is a qualitative measurement of society's inter-relations, but it is not a principle, not an ideal value, not a standard according to which any earthly structure should be built. Justice in society is the key to formulating a programme for a sustainable society, and this programme must first of all deal with improving the life of the poor

from the Christian point of view, an improvement called the "historical implementation of love".

One of the necessary conditions for realizing social justice is widespread and general participation, the widest possible engagement of people in the management and fulfilment of the programmes of social, economic, political and cultural life; general participation calls for human equality, responsibility, and the observance of social and personal rights. In the perspective of the Kingdom of God, general participation is a manifestation of true *koinonia* in which there can be no place for the domination of one man by another.

Justice in conjunction with the human environment, natural resources, technology, the system of ownership and exploitation, private and collective consumption, care about future generations, and anxiety over the future of the world are all expressed by the term "a sustainable society" which would care for its natural surroundings, realizing that the commandment of justice involves the whole of creation, everything under Divine Providence. Such a society seeks justice for those as yet unborn and thus admits its responsibility for the long-term results of its economic, social and political decisions.

Analyzing the general boundaries and purpose of the theme, the Advisory Committee paid attention to such problems as Christian Messianism; the attitude towards power; various levels of power and structure; the correlation of international and national justice; the dynamics of modern science and technology; the social and political conditions supporting determinism in the scientific and technological outlooks; the distribution of the resources of scientific research; ethical, spiritual and theological considerations, and others.

The Church as God's people, while participating in the above-mentioned programme, is capable of revealing her own resources and putting them to use, of making clear her own obligations. The Church is called upon to be an exemplary fellowship, a herald of the Kingdom of God. She should identify herself with those in need, with the

poor and the dispossessed. She should care about the constant broadening of her views.

This general outline of the content of the preliminary document of the Advisory Committee does not touch upon many of the items which could be included in the programme. The programme's confirmation and enrichment will depend on the next meeting of the Advisory Committee, on the WCC Central Committee session to be held in Jamaica, and for the most part of the debate of the theme in the WCC Churches.

A tangible contribution to the elaboration of the Programme "A Just, Participatory and Sustainable Society" can be and is made by the Churches in the socialist countries where the actual conditions of life allow them to affirm the ever increasing development of justice, general participation and their societies' vital stability.

The WCC World Conference "Faith, Science, and the Future", expected to be held in 1979 (its agenda includes the question of a just, participatory and sustainable society), is being prepared in conjunction with representatives of the Churches in the socialist countries, using scientific literature on environmental protection in the USSR and other countries.

Thus, the cooperation of the Churches from the socialist countries in the elaboration of the WCC's programmes including the programme on a just, participatory and sustainable society together with the use of scientific and technological specialists and the required literature, means that there exist good prospects for cooperation and that it may produce positive results.

The Unity of the Church — the Unity of Mankind

There is a vital need for the Churches to provide mutual spiritual guidance, to uphold hope and insight into the future and to rediscover the resources of their faith, especially in the biblical Revelation, says the above-mentioned document of the WCC Advisory Committee on a just, participatory and sustainable society. Spiritual growth in the process of the Churches' mutual

ommunion should lead to the restoration and strict observance of the Church's identity. Given their loyalty to their own identity the Churches are capable of becoming the leaven of the new life in their societies. Hence, from the Church unity whose heart is *koinonia*, through "liturgy after Liturgy", lies the path towards the unity of mankind begin, a unity that should be imbued with ideas of justice, equality, cooperation, fraternity, love, i. e. ideas that taken as a whole compile an ideal concept of the Kingdom of God which *not in word, but in power* (1 Cor. 4. 13), *is not of this world* (Jn. 18. 36), *within you* (Lk. 17. 21).

In April 1978, at the meeting of the Consilium Conferentiarum Episcopali-um Europae and of the Conference of European Churches, held in Chantilly, France, the question was asked: Is not the unity of the Church for the unity of mankind? In other words, do not our Lord's words about unity in the Garden of Gethsemane express a wish the fulfilment of which may continue His mission, the mission of the world's salvation? It would appear that salvation is the key term linking both concepts—the unity of the Church and the unity of mankind.

In connection with the theme of unity, the problem of the Church's catholicity should be raised. The World Council of Churches during its assemblies in Uppsala and Nairobi drew up some approaches to the ecumenical understanding of catholicity while discussing the Church's conciliarity (sobornost). The Conference of European Churches at its meeting in Sofia held in spring 1977 chose as its main theme for discussion: "Conciliarity—a Way forward?" and, having summed up previous research, together with the Roman Catholic bishops at the meeting in Chantilly not only answered this question positively but also confirmed the so-called "dynamic concept of catholicity" in terms of "communion—concord—sobornost" (*koinonia—sym-
koinonia—synagoga*) that is helpful for the confirmation of the stability of the identity of the One, Holy, Catholic and Apostolic Church, for the understanding of the process of mutual spiritual enrichment, and for the correlation of

the Church's identity with the demands made on her today, when through concord a strengthening of communion is reached even though it calls for renovation (*aggiornamento*) and for the relation of the Church to the world. Some elements of the catholic triad may in a certain way be attributed to the relations in human society and this provides a basis for a creative and fruitful dialogue between the Church and the world. But their principal significance is to promote a "gathering with Christ and in Christ" for the Kingdom of God, on the basis of faith, hope and love. If the final aim of "gathering" is salvation, is not then the dynamic concept of catholicity something really helpful with respect to the unity of the Church, and the unity of mankind, and as a subject of thought and action that binds both together?

Education and Renewal in the Quest for True Fellowship

True fellowship is the main thing in the given theme. The question just formulated is a quest for true fellowship, in other words, a quest for the restoration and establishment of the true catholicity of the Church in her important static and dynamic features. At the same time it is a quest for a just, participatory and sustainable society carried out in a developing world. True fellowship not only means One, Holy, Catholic, and Apostolic Church: it relates to all levels of the given units, i. e. the family, the parish, or a public organization, a nation or a national Church, a region, etc. Education, upbringing, renewal are obviously necessary so that the weaknesses and drawbacks of ecclesiastical and social structures can be overcome and so that life in the Church and society may be built on a fairer basis.

True fellowship means harmony between the private and the public, a combination of rights and duties in private and in the social context, respect for and the guarantee of rights together with the demand that the duties be fulfilled. Contemporary discussion of human rights often strays because it fails to notice the above-given alignments. Moreover, pursuing

propaganda ends which are more likely to damage human fellowship, it places a secondary value on such important priorities as detente, disarmament, peaceful coexistence and cooperation between nations, a more just economic order, etc. The vision of a true fellowship and work for it constitute the task of the ecumenical movement. This problem can hardly be solved without a considerable contribution from the Orthodox Churches and their members, especially those belonging to the world of socialist formations.

The educational institutions, specifically the theological schools of the Russian Orthodox and other Churches in the Soviet Union and in the other countries of the socialist commonwealth are of particular significance in the elaboration of this theme. These institutions' experiences in upbringing and education are of value to the ecumenical movement as a whole.

Equal or possibly even greater importance can be attributed to the communal life in parishes, especially the Orthodox parishes, that form the basis and strength of Church life and that form, through their members, an organic connection between Church society and society in general, and, again through their members, help the socialist creative process.

Yet perhaps the most important thing which has so far been left untouched by ecumenical reflection is the life of the Christian family, *the church which is in his house* (Col. 4. 15), according to the Apostle Paul, where the foundations of upbringing and education are laid; where the first seeds of faith, hope and love are sown; where the well-organized and the fruitfully progressive, primary and fundamental cell of the fellowship of the Church, the people, the state and mankind is really created and starts its growth.

Commenting on the four modern ecumenical themes, it should be noted that they can and should be considered on the plane of development and perfection. However, this matter can only relatively be called a theme, because the main attention of the modern ecumenical movement is directed towards the realities in different parts of the world and the immediate task is that of

writing the so-called history of peoples, i. e. a reflection of the life and condition, mistakes and achievement, disappointments and hopes of the Churches, of social groups, and of societies with differing ideological, social, economic, cultural, and political conditions. However, the matter of development and perfection is viewed in perspective and may therefore become a theme after the trends of development have been clarified and the exact aims of this development elaborated.

At a meeting held in Bulgaria in the beginning of July 1978, a new impetus was given to the comparatively recent work of the ecumenical movement in the matter of the Churches' participation in development (this is the responsibility of the WCC Commission on the Churches' Participation in Development). Because poverty is so characteristic of the developing countries of Asia, Africa and Latin America the commission paid special attention to the problem of the impoverished. The nearest aim of the work of the commission staff is to help the Churches to understand the demands of the poor in the light of the Gospel, mainly through movements of the poor who being unable to organize themselves should be supported, and also to analyze and bring to light unjust structures and oppression, reflecting first and foremost the experience of the poor.

It will be necessary for the achievement of this purpose to hold theological excursions, to carry out political and economic analyses, to help the Churches to express their full and creative solidarity with the poor through witness and activity, and to maintain mutually active ties between Churches, Church groups and popular movements.

The programme of the WCC Commission on the Churches' Participation in Development presupposes the further development of studies and education.

The methodological directions for the work of the Commission on the Churches' Participation in Development include an item calling for theological work to clarify the prospects of development and hence to elaborate the necessary theory.

While totally supporting this WCC commission's care for the poor in the



Preparing believers for Holy Communion (top); strewing with flowers the path of their archpastor (bottom), Holy Trinity Day, Cathedral Church of the Dormition in Penza





February 25, 1979. Consecration of Bishop Leo Makkonen in the Cathedral Church of St. Nicholas in Kuopio. From right to left: Metropolitan John of Helsingfors, Metropolitan Damaskinos of Transylvania, Bishop Leo, Archbishop Kirill of Vyborg, Archbishop Paul of Karelia and All Finland.



His Eminence Paul, Archbishop of Karelia and All Finland, and Archbishop Leontiy of Simferopol with clerics and laymen at the entrance to the St. Aleksandr Nevsky Church in Yalta.



Rev. Dr. Andre Appel and Dr. Glen G. Williams (centre) at one of the sessions of the Sigtuna Joint Meeting of the CEC Presidium and Advisory Committee, Sweden, May 9—12, 1979. Participants in the Sigtuna meeting (right to left): Metropolitan Aleksey of Tallinn and Estonia, CEC President, and members of the CEC Advisory Committee — Prof. N. A. Zabolotsky, of the Leningrad Theological Academy; Prof. V. L. Komarov, of the Moscow Theological Academy; V. L. Fedichkin, senior presbyter of the ACECB, and Dr. Duncan Snow, from the Methodist Church of Ireland





At the divine service held on Holy Spirit Day in the Dormition Church in the village of Novy Pichu
Penza Diocese



cial, economic and political aspects, and backing its plans for horizontal development and perfection, i. e. for the sake of achieving greater justice and a sustainable society of general participation, we nevertheless think it could not be forgotten that there also exists spiritual poverty which is harmful to mankind and that this poverty may be found alongside physical, economic and other earthly wealth.

Spiritual poverty is not at all what is implied in the well-known words of the Sermon on the Mount: *Blessed are the poor in spirit: for theirs is the kingdom of heaven* (Mt. 5. 3.). According to the interpretation of St. John Chrysostom, the *poor in spirit* is a concept contrary to the term "spiritual poverty"; the latter means a lack of moral criteria in words and actions, the former means a lack of worldly pride, a voluntary rejection of spiritual exaltation, of relying solely on oneself, on one's material well-being, on one's strength and power.

"Who are the poor in spirit?" asks St. John Chrysostom, and answers: "the meek and broken-hearted". Elucidating this he writes: "He [Christ] meant by spirit a man's soul and his disposition. As there are many who are meek not because of their disposition but due to circumstances, He keeps silent about them (for their merit is not great) and first of all calls those people blessed who voluntarily resign and humble themselves. Why, then, did He not say 'the humble' instead of 'the poor'? Because the latter is more expressive than the former. He calls those 'poor' who are afraid and tremble at God's commandments, those who come from God, through the Prophet Isaiah, as pleasing to Him: *to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word* (Is. 66. 2).

"The greatest catastrophes in the universe," St. John Chrysostom further writes, "were caused by pride. As pride is the source of all evil, so is meekness the beginning of all piety. All those who behave in this manner [i. e. the poor in spirit, the meek, who resist pride] are blessed, so that even though one may be a slave, homeless, poor and uneducated, there is no obstacle

to your being blessed if you have this virtue", thus St. John Chrysostom concludes his interpretation of the Beatitudes in the Saviour's Sermon on the Mount. It would be useful to keep this in mind when considering the theme: "The Church and the Poor". [Quotations from St. John Chrysostom's works were translated from the Russian.]

Hence, in the ecumenical movement there is a lot spoken these days about "the numerous meek (the poor) reduced by circumstances" and the restoration and support of their human dignity are justly demanded. But there are the other kind—the "spiritually poor", poor through volition, or unavoidable circumstances, through ignorance or laziness; "the poor in spirit", in the sense contrary to the interpretation of St. John Chrysostom, who live and prosper in so-called rich societies and exert a corrupting influence upon those who are weak and defenceless economically, socially and politically.

What is to be done about this problem? Is the modern consumer society, so rich insofar as earthly goods are concerned, rich in the spiritual sense of the word? Does not help for the "poor" from the developed countries turn into disaster for the former when "poverty of spirit" gets exported together with material aid? Is there any theological explanation for such a dialectic, for this confrontation of the Gospel's commandment about "those blessed with a humble spirit" and the reality of "spiritual poverty" that is destructive of salvation? In other words, what is the real quality of human life, man's dignity, his creative role in the development and perfection of a society of rational beings of his environment and the world as a whole?

Given this and other examples, one can satisfy oneself that the ecumenical movement at the present stage of development still has many questions to face. Hence the necessity for the Russian Orthodox Church and other Churches in the socialist countries to carry out still more profound ecumenical work at all levels of Christian life.

Finally, what do the four themes, taken as the basis for thought and action in modern ecumenism, stand for? They stand for a quest for ways of de-

velopment and perfection in accordance with the good will of Providence and the Saviour of the World. They mean first of all a quest for Christian unity in faith, hope and love, a quest for the one integral Church to continue the mission of salvation in Jesus Christ through the Holy Spirit. They also mean a quest for the unity of the material and spiritual, having as an example the God-Man unity of our Lord Jesus Christ, i. e. a quest for the unity of the Churches Militant and Triumphant, the union of faith in God and faith in the benevolent development and perfection of the world—a quest for a true Christian community, and through it a community of the whole of mankind where the earthly and material is imbued with the heavenly and spiritual. They mean a striving for that supreme moment when at the end of Time, when in fulfilment, or rather realization, of everything *God may be all in all* (1 Cor. 15. 28).

In such a quest Christians do not isolate themselves from the rest of the world but consider themselves to be an integral part of the societies in which they carry out their service, an integral part of mankind as a whole for whom the poor, the humiliated, the burdened, the workers who are not rewarded for their labour in a manner worthy of human beings are dear above all.

Thus, a quest for ways of development and perfection from the ecumenical point of view becomes possible in cooperation with all Christians, members and non-members of the World Council of Churches alike, with all Christian organizations, with represen-

tatives of non-Christian religions, with all men so long as their intentions and deeds are good and in accordance with the Gospel commandments, so long as their aim is the development of the world and of the human race in virtue or in other words—perfection.

Let Christ's commandment *Be ye therefore perfect* (Mt. 5. 48) triumph in the world through the prayers and efforts of the Lord's followers, inspired and strengthened by the life-giving power of the Holy Spirit Whose activities are not bound by time or earthly limits.

Prof. NIKOLAI ZABOLOTSKY
Secretary of Studies
WCC Programme Unit I

CHRONICLE

On April 5-6, 1979, a meeting of the Executive Committee of the Workshop for Ecumenical Information in Europe took place in Zurich under the chairmanship of the president, Hans-Wolfgang Hessler, Director of the Evangelical Press Service of the Evangelical Lutheran Church of Germany (FRG). The Executive Committee discussed the programme for the jubilee assembly of this organization which was founded in 1953. The celebrations of the 25th anniversary of the ecumenical workshop will take place in Siofok, Hungary, and the invitation of the Ecumenical Council of Churches in Hungary. The session was attended by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate and a member of the Executive Committee.

On April 7, 1979, the Feast of the Annunciation, Archbishop Pitirim together with Bishop Serafim of Zurich celebrated Divine Liturgy in the Church of the Resurrection in Zurich.

Troparion to the Icon of the Mother of God "The Three-Handed" Tone 4

Today a great and universal joy shines upon us: Holy Mount Athos has been given Thy salutiferous icon, O Mother of God and Queen of Heaven, with a depiction of Thy three most holy and inseparable hands, which seem to glorify the Holy Trinity; Thou dost call together all the faithful and those who pray to Thee to cognize this, that with two hands Thou holdest the Son and Lord and the third Thou holdest forth for the refuge and protection of those who revere Thee to deliver them from all affliction and misfortune, for all those who come to Thee in faith will receive unstinting deliverance from all evil and protection from their enemies. For the sake of this we, too, call forth together with Athos: Rejoice, O Thou Who art full of grace, the Lord is with Thee" (feast day June 28 July 11).



Metropolitan Innokentiy of Moscow, and His Missionary Activities

Christianity started spreading in Kamchatka at the beginning of the 18th century, soon after the opening up of the peninsula by the courageous Russian explorers.¹

With the blessing of the zealous missionary, Metropolitan Filofei (Leshchinsky) of Tobolsk and All Siberia, Archimandrite Martinian² was the first to baptize the Kamchadals (from 1705). His successors were: Hieromonk Iosif Lazarev, Father Ermolai Ivanov, the Monk Ignatyi Kozyrevsky, Archimandrite Ioasaf Khotuntsevsky, Hieromonk (later Archimandrite) Pakhomiy, Archpriest Shastin and, finally, Bishop Innokentiy's immediate predecessor, Archpriest Prokopiy Gromov.

The local mission enjoyed widely varying degrees of success in different periods of its existence. It prospered remarkably in Archimandrite Ioasaf Khotuntsevsky's time. The archimandrite personally baptized up to 200 natives, set up schools and churches everywhere, and appointed the clergy to them. So, by the late sixties of the 18th century the Kamchatka flock numbered about 10,000 believers.³ This number, due to repeated outbreaks of epidemic diseases, had been reduced by nearly a fifth by the beginning of the 19th century.

The conditions of the religious life of this small flock had deteriorated. The secular Kamchatka authorities, like Melnikin (adherent of a different faith), Semenov or Reinike, set themselves in opposition to the local clergy, robbing them, hastening to close down Church schools and impeding the repairing of the dilapidated churches.⁴

Under these conditions the Kamchatka mission was gradually declining. The state of affairs started to improve upon the arrival in 1834 of Archpriest

Prokopiy Gromov, Bishop Innokentiy's renowned associate. Father Prokopiy made several missionary trips round the peninsula, exerted all his influence towards the building of two new churches there—in Lesnovo and in Drankino—lent his help to repairing several crumbling churches and also to the re-establishment of the parish schools. His selflessness reassured the Kamchatka clergy.

In 1840, the Kamchatka Diocese was founded. Priestmonk Innokentiy, a most experienced missionary, was appointed its first bishop, with the titles "of Kamchatka, the Kuriles and the Aleutians". Being personally acquainted with Father Prokopiy Gromov and his regular correspondent, His Grace had a general idea of the state of ecclesiastical affairs in Kamchatka. On August 19, 1842, the parish of the Kamchatka Sts. Peter and Paul Cathedral had the honour of welcoming their first Bishop, and on August 22, the first hierarchal service was held in the cathedral.⁵ Vladyka Innokentiy was to spend two or three months there till the winter road was open again. He devoted all that time exclusively to settling the Kamchatka affairs: repairing of the cathedral, tilted to one side from strong winds; revision of the Church Administration; revision and improvement of the theological school, and so on. His Grace prevailed upon Archpriest Prokopiy Gromov to take over the duties of the principal of the theological school. On the day of the Vladyka's departure from Petropavlovsk, November 29, 1842, the Kamchatka governor, some naval and civil officers, members of the clergy and merchants accompanied His Grace for twelve versts and bade goodbye to him in the village of Avachinskoe, receiving his archpastoral blessing.⁶

Thus began His Grace's exceptionally hard, truly apostolic trip on a sledge, which lasted for four months.

Continued. For the beginning see JMP, 1979, nos. 3-5.

Продажи Тунгвэй около берегов Охотского моря, отъ ипадѣнія въ оное рѣки Амра на востокъ до Бикиги, численною преимущественно составляютъ приходы Церквей, на сѣмъ пространствѣ находящихся. По образъ же своей кочевой жизни, они рѣдко имѣютъ возможность входить съ Пастырями Церкви. Да и при возможныхъ свиданіяхъ со Священниками, и то на короткое время, не смотря на вѣрныя послѣдствія — отверженіе ихъ къ Св. Вѣрѣ, — Тунгвэйскіе не совсѣмъ лишаются сего Благотѣльнаго назиданія и отъщенія, то иногда принуждены вынужаютъ доблесткорѣтія, исполняющіе въ нихъ однихъ только Св. Таинствъ Церкви, и тѣмъ настаивающими, какъа можете имъ передать Священникъ чрезъ какого нибудь мало-опытнаго толмача. Между тѣмъ до сего времени нѣтъ на Тунгвѣйскихъ языкъ никакихъ Священныхъ переводовъ, которые могли бы облегчать служеніе Пастырей въ отверженію въ Вѣрѣ поблжающихъ чадъ Христова стада.

Прозорливым и почитаемым Отец и Архипастырь
Высокопреосвященнейший Иннокентий Архиепископъ Ки-
евскій, убеждаюсь сими, конечно, причинами, породила ми-
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Б. Абрамъ владѣнникъ Миланъ; Миланъ владѣнникъ Гиссъ
владѣнникъ Идальъ ибъ-лъзъ-ванъ-ха португальскъ;

Г. Іоанн владякоиничъ Фарѣхъ; Адрѣ-да-рматіара-дѣкхъ : Фарѣхъ
кониничъ Арсѣмъ; Арсѣмъ владякоиничъ Арсѣмъ:

Д. Права владѣніи дѣлится, дѣлится владѣніи
свои; Нависою владѣніи владѣніи;

Г. Слѣдѣтъ изаключити: Вебѣ, Радѣ, дѣхъ; Вебѣ бѣдѣ,
вѣдѣ, Рѣдѣ, дѣхъ; Вебѣ изаключити: Вебѣ.

Archpriest Stefan Popov (from the Okhotsk Region) translated in 1853 the Gospel According to St. Matthew into Tungus under the leadership of Archbishop Innokentiy. A calligraphic copy of the original adorned with pictures was presented by the translator to St. Innokentiy (the copy is now preserved in the Central State Archives of the Tatar Autonomous SSR). Right: the beginning of the Gospel in Tungus

"The little vehicle I rode in," the Vladyka reminisced in a letter to A. N. Muravyov, "could easily be described as a coffin, only instead of canvas or calico, its insides were upholstered with bearskin. ... The road was often so narrow and deep, carved through the snow, that it could well be one long grave. So a coffin and a grave being there, ready, all that needed to be done was to close my eyes, cross my arms on my chest and be interred."⁷

Bishop Innokentiy travelled all over Kamchatka in such small vehicles calling at every parish. None of the Russian hierarchs had had to deliver their blessing to such remote places, presenting to the world in one's own person the image of the extremely arduous life of the ascetics of faith as drawn by the Holy Apostle Paul: *they wandered about in sheepskins and goatskins; being de-*

*stitute, afflicted, tormented... they wandered in deserts, and in mountains, and in dens and caves of the earth*⁸ (Heb. 11. 37-38).

Vladyka Innokentiy had to spend over 25 days out in the open in hard frost; he drove for seven days across a completely deserted terrain where no preacher had ever set foot. On April 3, the four-months' truly apostolic voyage had ended at last with the bishop's safe arrival at Okhotsk. "Blessed be the Lord," he wrote on that occasion to Metropolitan Filaret of Moscow, "Who is guarding me on all my paths!" His Grace's enthusiasm after just covering 5,000 versts and going through all the hardships of his journey, arose no doubt, from the fact that his long-cherished desire—to travel all over the diocese, from end to end—had finally come true. "In order to be

icient as possible in administering the diocese entrusted to me", he wrote in his traveller's log, "I absolutely must have the most accurate information available about the condition of the churches and their staff, about their needs and other things, and that is why I have charged myself with the indispensable duty of inspecting my entire diocese, and to do it at the very first opportunity."⁹ Now, everything, from Petropavlovsk to Okhotsk, in accordance with his wish, had been subjected to his personal inspection, examination and study. In his report to the Holy Synod on that trip, Bishop Innokentiy wrote: "During those trips of mine the Lord enabled me to see all the churches, the clergy of all the parishes and nearly all my flock; and in my deep gratitude to the Great Chief Shepherd, I testify to Your Holiness that all the churches and prayerhouses are suitably spacious, and kept clean and in an appropriately good order."

The well-organized Kamchatka parishes were especially gratifying to Bishop Innokentiy, for he was aware of the adversities and hardships of the Kamchatka life. He got an idea of the distressing conditions of the clergy back in Petropavlovsk, when an incident that took place showed that on top of being paid a miserable wage, the Kamchatka clergy suffered also from inadequate supply of food. The arrival of the ship with grain had been delayed, while the local supply amounted to merely a few dozen poods. It had come to the point when the Kamchatka governor, in order to save from starvation those who needed food most of all—children and nursing mothers—had to arrange communal meals in the barracks. Bishop Innokentiy then resolved to procure the necessary means to relieve the Kamchatka population and clergy from dire poverty.¹⁰ And he did his utmost to achieve this end. While in Petropavlovsk, he learned about the great number of retired and lonely clergymen, and opened there a branch of the Kamchatka trusteeship. Visiting Kamchatka parishes, he helped them as best he could out of his own pocket. And finally, His Grace persistently and repeatedly pleaded with the Holy Synod to increase the pay of the clergy.¹¹

Vladyka Innokentiy exerted himself no less for the advancement of the mission proper. As we previously observed, he had found the spiritual condition of the Kamchatka flock satisfactory. Things were different in the Okhotsk region, in its northern part—Gizhiga—in particular. He found its population, with the exception of the Tunguses, in a wild, virtually primeval state. Only a very small portion of them had been enlightened by Holy Baptism, while the rest—the Olutorians, Koryaks and Chukchis—had not even seen a preacher.

The Olutorian Flock. The Olutorians, it is true, were enlightened about a hundred years ago through the labours of Father Maksim Lazarev from Kluchi who, in the second half of the 18th century, had called on every nomad encampment right up to Ostrozhek Olutorsk and had baptized over a hundred natives and given his surname (Lazarev) to many *toyons* [chiefs] in remembrance of their godfather.¹² After Father Maksim, however, no other preacher had visited the Olutorian nomad encampments for about a hundred years, and their enlightenment had come to a halt. By the time the Kamchatka Diocese was established there were 500 Olutorians, 300 of them baptized. But what sort of Christians were they? Till 1837 they belonged to the Kluchi church which was five hundred versts away from their nearest settlements, and therefore, most of them had never seen a church, or a Christian service, or a preacher. From 1837, when the Drankino church was built, the Olutorians were assigned to it, but because of their wildness did not heed the preaching of Christ, their wild ways inspiring fear in the other inhabitants of Kamchatka even then.

The situation had changed with the opening of the Kamchatka Diocese. Bishop Innokentiy visited all the Olutorian settlements. In nearly every one of them he exhorted those that had been baptized, administered Holy Communion and conducted occasional offices, often holding services in the open air. The Vladyka was mindful also of those still stumbling in the darkness of paganism. Talking to them, he learnt that the main obstacle to the adoption of Christianity arose from the shamans'

influence, especially from one *toyon* who was held in deep respect by all Olutorians. The archpastor then decided to summon the *toyon* and have a long talk with him. The Vladyka discoursed on his favourite subject: What awaits man in the future—in the other world; the fate of a Christian and a pagan. His simple but inspired discourse succeeded in softening even this hardened heart. The *toyon* said: "I know that people get baptized in order to live with God after death, but God does not inspire in me the desire to be baptized, and I want to die as our fathers died; but I hinder no one, nor will I, from getting baptized" [1, p. 120]. By the end of their talk the formerly intransigent adversary of Christianity had pledged to urge others to receive Baptism and to help them build a chapel of their own.

Before visiting the Olutorian settlements, Vladyka Innokentiy had planned to build a church in the main one. Upon investigating the situation on the spot, however, it turned out that it would be a highly complicated task to build a church there. Chapels presented a more feasible alternative, provided they were built in every settlement and the Drankino priest was assigned the duty of visiting them as often as possible, of celebrating Liturgy using a portable antimimension, of administering the Sacrament of Matrimony and performing other occasional offices.

Bishop Innokentiy's cares promptly yielded good fruit. Unhampered as formerly by the opposition of the shamans, the Olutorians, in spite of their poverty, zealously got down to building chapels, and looked forward impatiently to every visit of a preacher. The Drankino priest, Father Lev Popov, recognizing an example of apostolic zeal in the archpastor, devoted himself wholeheartedly to missionary service. In the time left from his labours in the parish, he visited the neighbouring settlements, holding divine services in the chapels, exhorting the baptized and enlightening the unbaptized. His efforts effected a remarkable change. Visiting the Olutorian settlements once again on his third apostolic voyage over Kamchatka in 1850, Vladyka Innokentiy observed that the Olutorians had changed very much,

had become meeker, more affable and conscientious. He expressed the hope that through divine grace, there would soon be not a single person left unbaptized.¹³

The Koryak Flock. Vladyka Innokentiy found the Koryaks in a deplorable state. The greater part of them—the so-called Parenets and Kamenets, as well as the Koryaks inhabiting the Bering Sea coast, had not seen a preacher before. While the smaller portion (up to 300 persons), adjacent to the Tungus population, although they had been fortunate enough to hear the Gospel preached by Hieromonk Flavian, and especially by the Tigil priests, Fathers Lev Popov and Aleksandr Gromov, hardly recalled it by then. Like the Olutorians, the Koryaks at first (till 1839) lived 500 versts away from the church and therefore, could neither attend it nor see the preacher in their midst. In 1839, the Gizhiga and Lesnovo churches were built quite near them; so the Koryaks were attached to the form. However, they were still looked upon as savages.

Vladyka Innokentiy even back in Petropavlovsk had heard a lot about the cruel deeds which often compelled the Russians to resort to armed suppression. Despite this, he visited the Koryak settlements without a Cossack escort, something the secular authorities would not venture to do.

All the Koryaks, including their elders and *toyons*, cordially welcomed Bishop Innokentiy and conversed with him willingly. The Vladyka urged the *toyons* not to deter those willing to be baptized. After some hesitation, the *toyons* promised him not to, but on the whole, they said that they did not want to change the faith of their fathers, though they were afraid of their old god [pp. 126-129]. It was clear that the Koryaks were not yet ready to embrace Christianity. So His Grace, committing them to Divine Providence, decided that for the time being all that was necessary was to remind them as often as possible of the Christian faith, which duty was imposed on the Gizhiga priests. However, the prejudice against the Koryaks was so strong that, despite the Vladyka's instructions, the priests were wary of visiting them. A change came

1. By that time, "the prudent and al management" of the Gizhiga gonor, Brevern, made the passage ough the Koryak camps safer and ier. The Cossacks, called to order by ir superiors, showed more reserve their treatment of the native popula- n, and the latter, seeing that no harm ne from those passing through, ac- cessed in having a road laid through ir settlements. The Vladyka decided take advantage of this favourable de- velopment. He proposed to the Dranki- priest Father Lev Popov, an experi- ed missionary, to preach the Gospel the Koryaks, and got his willing as- nt. Then His Grace appealed for help Brevern who consented to assist the ssion being established among the yryaks. "In these circumstances," Vla- ka Innokentiy wrote, "it would have en unpardonable not to preach the ospel. . . ." [4, pp. 147-148]. Continual iritual guidance was thus secured for e Koryak flock.

The Chukotka Flock. But for occasio- l instances, the Chukchis had not ard the Gospel preached till 1839, when e of the Gizhiga priests, Father Ro- an Vereshchagin, made a trip to the ver Anadyr and sowed the seeds of ristianity; then in 1840 and 1841, the rankino and Lesnovo priests had oc- sion to baptize a few Chukchis in ir parishes. In 1842, upon arriving Gizhiga, Vladyka Innokentiy sent ther Roman Vereshchagin to Anadyr r three years to ascertain finally whe- er the Chukchis were really disposed wards the adoption of Christianity [p. 143]. A psalm-reader from Gi- iga was assigned to assist the missio- ry, his immediate duty being to learn e-Chukchi language, probably so that could later become the missionary Anadyr. Father Roman was to set up s residence in the settlement of Main- oe or, rather, in the merchant Bara- v's traders' artel [cooperative asso- ciation of workmen] 750 versts from zhiga, where the merchant, on His ace's request, had ordered the build- g of a chapel. This time the missiona- was equipped with a portable anti- ension, which enabled him not only baptize the local population but also nourish and enlighten them with rist's Life-Giving Sacrament, and

Christian services. In this way Vladyka Innokentiy had organized a mission, in the full meaning of this word, for the Chukchis. His efforts yielded marve- lous results.

Right from the first year of the mis- sionary's stay in the settlement of Ma- inskoe, Chukchis started stopping by and even volunteering to be baptized.¹⁴ These developments encouraged Father Roman Vereshchagin to undertake trips to the neighbouring Chukchi encamp- ments. Thanks to these trips in 1845- 1846, he baptized about a hundred more men, so that the Chukchi flock number- ed now over 150 believers. In 1846, Fa- ther Roman's term in the Anadyr mis- sion was expiring, and some further ar- rangements had to be made to keep the mission going. Bishop Innokentiy once again hurried to Gizhiga, where he had summoned Father Roman Vereshcha- gin. Their second meeting took place on February 1. Father Roman declined to continue serving at the Anadyr mis- sion, while the psalm-reader, on whom His Grace had counted earlier, proved unfit for missionary work. However, persuaded by the Vladyka, Father Ro- man Vereshchagin consented to conti- nue his missionary service and got down to work with even greater zeal. On Vladyka Innokentiy's instructions, he undertook long journeys to the estua- ry of the River Anadyr. With God's help, the Chukchis were baptized in multitudes, often several hundred of them thronging to the mission to re- ceive Holy Baptism there, to attend di- vine services and catechism classes which the missionary held without omis- sion [5, p. 561]. In 1850, Vladyka In- nokentiy had to recall Father Roman Vereshchagin to Gizhiga. Father Lev Popov and Nikiforov succeeded him in the missionary service among the Chuk- chis [4, p. 149].

The Tungus Flock. Of the entire po- pulation of the Okhotsk region, the Tun- guses, who roamed over 2,500 versts and numbered 3,200 of both sexes, were the only lucky exception, there being only a few among them unbaptized. The Word of God had been first preached to them in the middle of the 18th centu- ry by Hieromonk Damaskin, the priest of V. I. Bering's expedition. The en- lightenment of the Tunguses had begun

with the organization of Archimandrite Ioasaf Khotuntsevsky's mission among them. He had built the church in Okhotsk, appointed clerics, had gone on trips to the Tungus encampments and sent other priests there. As a result of his energetic activities, Archimandrite Ioasaf had baptized up to 500 Tunguses, while the priests commissioned by him had enlightened about 700 more local inhabitants.¹⁵ Remarkably fruitful had been the labours of Archpriest Propkopi and Father Aleksandr Gromov in the '70s and '80s of the 18th century. The former through his indefatigable preaching had so thoroughly prepared the Tunguses for the embracement of Christianity that all that had been left to his son was to actually baptize them [6, No. 2, p. 194].

But still, right up to the founding of the Kamchatka Diocese, according to His Grace's testimony, they had been "left to their own devices".¹⁶ Indeed, there had only been three churches for the whole expanse of 2,500 versts roamed by the nomad people. Needless to say, many Tunguses in all their lives had not seen Christian services nor had they received Holy Communion. Thus, for example, in 1842, of the 3,200 Tunguses only 6 persons had received Holy Communion! The priests, unable to carry quantities of the Reserved Sacrament, would normally confine themselves to hearing confessions. Enlightenment and exhortation could not be thought of—the priests had "neither time, nor language, nor even a place where to teach them, seeing them out in the open, so to speak, and in passing" [1, p. 137].

Vladyka Innokentiy grieved deeply over this. Even during his trip from Gizhiga to Okhotsk he had done his best to visit the remote Tungus encampments, stopping by in their homes, instructing them in the basic Christian truths, holding divine services in the chapels and molebens in the open air. His Grace, in the first place, found the three churches (Gizhiga, Tauisk and Okhotsk) quite inadequate for the Tungus flock. In his opinion, every settlement needed a church of its own. Yet that was hard to accomplish for the lack of means. Vladyka Innokentiy saw a way out in building chapels in every

Tungus settlement. The building of chapels and their maintenance in due order was up to the parishioners who, on Sundays and feast days, had to assemble there for divine services. To conduct divine services in the absence of the parish priest, the priest had to choose and train a member of the local congregation. In this way His Grace hoped with time to prepare the Tunguses to be church servers and priests.

Issuing an appeal to build chapels everywhere, Vladyka Innokentiy, at the same time, equipped all the churches in the Okhotsk region with portable antimensia, charging the parish priests with the duty of visiting Tungus settlements as often as possible, teaching catechism to the people and conducting Christian services, and especially Divine Liturgy in chapels, tents or even in the open air [1, p. 249]. Given the opportunity of attending Divine Liturgy and receiving Holy Communion right at their encampments, the Tunguses grew more zealous towards the Church and more conscientious about their Christian duties, they were becoming firmer in their faith, completely abandoning Shamanistic practices [1, pp. 146-150; 195-246].

Engaged in the construction of chapels in the Tungus encampments, the Vladyka, however, never neglected to encourage the opening of as many independent parishes as possible. For example, even on his first trip round the Okhotsk region he had granted permission to the population of the Yamsk Fortress (750 versts from Gizhiga) to build a church, promising to assign one of the Okhotsk priests to them. His Grace sent there the youngest of the three Okhotsk priests, instructing him to start preaching, as soon as the church was built, in the nearest Tungus settlements which were 500 and 700 versts away from their parish church. The missionary was given the best of the local psalm-readers as assistant whose duty it was to learn the Tungus language and to teach children to read and write. On his second trip His Grace opened a new parish in the Ayansky Port, assigning to it 400 Tunguses from the Okhotsk parish. Later on Vladyka Innokentiy deemed it necessary and possible to open two more independent

fishes in the Okhotsk region: in the settlements of Inskoe and Tumanskoe, which he dutifully reported to the Holy Synod [1, pp. 358-362].

The Vladyka's concern for the Tungus folk showed also in his attempts to reach to them in their own language. With this end in view His Grace instructed the priests to see about the training of local preachers, one for each settlement, and worthy psalm-singers, to study the Tungus language. Later, in Irkutsk, engaged in translating the Holy Scriptures into a language understandable to the Yakutsk flock, Vladyka Innokentiy resolved to do the same for the Tunguses.

On his initiative, ecclesiastical and secular scholars got together to translate the whole of the Gospel into Tungus, and compiled a grammar and a Tungus-Russian dictionary comprising several thousand words. As the Okhotsk folk, on the whole, could not read or write, and there was not a single school in the entire expanse of the Tungus nomadic encampments, Bishop Innokentiy merely distributed hand-written copies of the translated Gospel so that the laity could, by reading it, spread the truths of Christ's faith among the Tunguses, encouraging in them the desire to learn reading and writing, to master the printed translations later.

THE YAKUTSK PERIOD

By the middle of the 19th century, through the indefatigable cares of Vladyka Innokentiy, the diocese entrusted to him had been put into relatively good order.

In November 1851, the Vladyka applied to the Holy Synod, to have the seat transferred to Yakutsk in order to give due attention to the enlightenment of the population of the Yakutsk region. By the ukase of the Holy Synod of July 26, 1852, the Yakutsk region was assigned to the Kamchatka Diocese, and Yakutsk made the seat of the Kamchatka bishop [8, p. 321].

Vladyka Innokentiy had a good knowledge of the Yakuts even from his childhood, as his native village of Anskoe stood on the bank of the River Lena, along which the majority of the nomadic Yakuts were camped. Travelling

along the Okhotsk road, His Grace had stopped at Yakutsk several times, preached the Gospel to Yakuts, and held divine services in their churches and molebens in the open air. As the ruler of the Kamchatka Diocese, Bishop Innokentiy counted among his flock 450 Yakuts assigned to the Okhotsk and Uda churches.

At his suggestion, Archpriest Evseyev Protopopov, of Okhotsk, translated the Catechism, the Gospel According to St. Matthew, the Acts of the Apostles, and the Epistle of St. Paul to the Romans into Yakut.

The Yakut region before Bishop Innokentiy's arrival was populated by about 200,000 Yakuts, Tunguses, Lamuts, Yukagirs and Chukchis. All of them except the Chukchis (with the exception of 1,000 out of 15,000) had been baptized. But unfortunately, for various reasons the enlightenment of the local population had been confined to Holy Baptism alone.

First of all, the scarcity of churches and clerics was to blame. There were only 33 churches in the entire Yakutsk region, including 6 town churches in Yakutsk and 2 mobile ones.

The total statutory staff of clerics was fixed at 56 (for the 210,000 population), but, in fact, there were only 39, so that, on the average, every pastor had over 5,380 members in his flock.

Having acquainted himself with the state of ecclesiastical affairs in the Yakutsk region, Bishop Innokentiy took the necessary steps for their improvement.¹⁸ Taking into account the nomadic way of life of the Yakuts, he suggested that small chapels be set up in every settlement, and the parish priests be equipped with portable antimensia imposing upon them the duty of visiting these chapels as often as possible, of conducting divine services in them (or, if necessary, in the open air), and of teaching catechism and the Orthodox Faith to both the grown-ups and the children. The Vladyka also proposed increasing the clerical staff in the Yakutsk region and improving the standard of living of the local clergy by opening the Yakutsk branch of the Kamchatka trusteeship. His Grace suggested that special attention be paid to the trans-

lation of the Holy Scriptures and service books into the Yakut language, so as to continue the enlightenment of the Yakuts in their own language. Vladyka Innokentiy planned, in the first place, to translate the Book of Genesis, the Psalter and the entire New Testament (except the Revelation); of the service books: the Horologion, the Liturgy of St. John Chrysostom, the All-Night Vigil, the thanksgiving moleben, and the common moleben to the saints, and molebens to the Mother of God and to our Lord Jesus Christ; the sacraments of Baptism, Chrismation, Penance, Matrimony and the Order of the Communion of the Sick. Furthermore, he was going to translate or write anew some catechismal homilies.

The Vladyka intended to divide this work among all the clerics who knew the Yakut language, including the servers, in accordance with everyone's ability. The concrete measures taken by His Grace towards this end yielded good results, and when he finally settled in Yakutsk (September 11, 1853), he found nearly the whole of the New Testament and several service books already translated.

"I hasten to share my joy with you," Archbishop Innokentiy wrote to A. N. Muravyov on October 9, "the Scripture and service books which I intended to translate into Yakut have almost all been translated and submitted for approval. Glory be to God!" [5, p. 600].

In 1854, His Grace got the permission of the Holy Synod to publish the said translations. For their final redaction, he formed a committee of secular and ecclesiastical experts, in which, besides himself, the following persons played the lead: Archpriest Dimitriy Khitrov, Evgeniy Popov, and Nikita Zapolsky, and Fathers Mikhail Oshchepkov, Petr Popov and Filipp Popov. They gathered twice a week in the hierarchal chambers and worked over the redaction under His Grace's supervision [8, p. 341].

The famous Russian writer I. A. Goncharov, who was in Yakutsk* at that

time, described the difficulties involved in the translation as follows: "I happened to be present at a session of the committee that sat in the quiet of the archpastor's cell, working at the translation of the Gospel. All the ecclesiastics there know the Yakut language. A rough draft of the translation had already been made. When I was there they were doing a final revision of the Gospel According to St. Matthew. The Greek, Slavonic and Russian versions were being collated with the translation into Yakut. Every word and expression was carefully weighed and checked by all the members.

"The reverend fathers were often baffled by the lack of words in the Yakut language for rendering many not only ethical but material, notions due to the lack of the objects themselves. For example, the Yakuts have no word for 'fruit', because they do not have the notion. No fruit of any kind, not even wild apples, grow in these parts: so there was nothing to give the name to... The Yakuts themselves, having difficulties in naming many things brought in by the Russians use the Russian names for them, which have become part of the Yakut language. This is good. For instance, they call bread *khleb* in Russian because Russians have taught them to eat bread. This is what His Grace Innokentiy did when translating the Gospel into Aleut, and this is what the translators of the Holy Scriptures into Yakut were doing. Incidentally, the same thing was done in the Slavonic translation of the Gospel from Greek.

"One of the missionaries, named Father Khitrov, is working now at compiling a grammar of the Yakut language as a guide for teaching the Yakuts to read and write. His work is completed."¹⁹

Members of the Kazan Theological Academy took an active part in these translations. One of its professors was permanently in contact with the committee, supplying valuable help as consultant. According to some evidence

* On completing his round-the-world trip on the "Pallada", I. A. Goncharov went from Ayan to Yakutsk in August 1854, and stayed in the latter town from September to November, 1854, during which time he made a personal acquaintance of

Archbishop Innokentiy. See: Yuriy Loshchikov (Goncharov (the series "The Lives of Outstanding People")), Moscow, "Molodaya Gvardia", 1970, pp. 127-130, p. 348—Ed.

could have been Nikolai Ivanovich
ninsky.²⁰

By 1857, His Grace Innokentiy had
mitted several translations to the
ly Synod, seeking permission to pub-
h them. "At last, I, through the
rd's mercy and help," he wrote to
S. Serbinovich, "have the pleasure
submitting some of our translations
Your Excellency" [8, pp. 406-407].

As the letter goes on, it becomes
ar that Vldyka Innokentiy, concer-
d with the publication and republica-
n of these translations, did not miss
ch minor details as the quality of the
ding and of the paper on which the
nslations were to be printed, and
er things. "I should like," he goes
,"all the books designed for use in
urches to be printed not on ordinary
per but on special paper, otherwise
y will soon get tattered and will
ate a premature need—that is, be-
re the appropriate amendments have
en made—for new editions. As for the
dings, I entreat Your Excellency
st humbly to see to it that they are
t done after the French fashion, that
plain, but in our own old way, with
ings on the back. Otherwise, as
actice has proved, the books soon fall
rt and we have no bookbinders
re."

In 1857, the committee completed its
k. It had edited all the Books of the
w Testament (except the Revela-
n); the Genesis and the Psalter from
Old Testament; the Liturgicon,
chologion, the Book of Canons and
Horologion—of service books, and
ally, a few homilies for the instruc-
n of believers on various occasions
r example, before and after admini-
ring the Sacrament of Baptism), and
e Way to the Kingdom of Heaven".
Vldyka Innokentiy appointed his
thy associate, Father Dimitriy Khit-
y, to do the proof-reading, and sent
r to St. Petersburg with letters of
ommendation to people of conse-
nce.

Owing to this arrangement, as well
to Archbishop Innokentiy's own pre-
ce in St. Petersburg at the sessions
he Holy Synod in 1857, by the sum-
er of 1859 all the translations had
n published by the synodal printing-
se in Moscow. The texts were prin-

ted in Slavonic letters, the missing let-
ters being carefully made up for with
newly-coined ones or, rather, with Rus-
sian letters marked in a special way.
The first service in Yakut was appoin-
ted by Vldyka Innokentiy for July 19.

"Since early morning," wrote the eye-
witness, V. Raisky, "crowds of people
could be seen making hurriedly for the
cathedral church which had hardly ever
before held so many worshippers as on
that day. There were Yakuts and Rus-
sians, most of the latter having as good
a command of the Yakut language as
the natives themselves. Liturgy was
preceded by a thanksgiving moleben to
the Lord God said by His Grace Arch-
bishop Innokentiy who also read the
Gospel in Yakut (Jn. 17. 1-24): *These
words spake Jesus, and lifted up his
eyes to heaven, and said: Father, the
hour is come; glorify thy Son, that thy
Son also may glorify thee.* After the
moleben His Grace delivered a short
address to the Yakuts. Then the offi-
ciants received the archpastor's bless-
ing, and Liturgy started. The first sound
of the Yakut language in which the
entire divine service was conducted,
seemed to surprise the Yakuts them-
selves. Although this was the first
divine service of this kind, everything
went very smoothly, in the usual man-
ner. We ascertained through direct ques-
tioning that the Yakuts were much im-
pressed by the parts of the Gospel les-
son read at the service (Jn. 17. 1-24)
and after the Communion Verse—the
Gospel According to St. Matthew [5,
1-43]." ²¹

The Yakuts were so moved by the
occasion that their elders on behalf of
the entire congregation submitted their
humble request to Vldyka Innokentiy
that July 19 be for ever established as
a feast day for on that day they had
heard the Word of God for the first
time in their own language. From that
auspicious day divine services were
held in Yakut all over the region. Even
in the town churches the priests held
Liturgy in Yakut once or twice a
month, while in the Church of the
Transfiguration, which was near the
town's inn (where the Yakuts always
gathered to trade), at Archbishop In-
nokentiy's suggestion, early Liturgy
was held for them on every feast day.²²

Duly appreciating the translations that had been made, several people undertook to continue the work. Thus, for example, in 1859, Father Dimitriy Popov translated the services to St. Nicholas of Mira in Lycia and to St. Innokentiy of Irkutsk; Pyotr Popov made a short translation of the sacred history in the form of questions and answers; the Yakut, Pyotr Afanasyev, translated the Orthodox Catechism and several articles from the homiletic works of St. Tikhon of Voronezh.²³

Yet the translations were not alone to immortalize Archbishop Innokentiy's name there. Even on his first trip to Yakutsk (1852) he had noticed the particular isolation of the Yakutsk region compared with the neighbouring dioceses. Taking over the ecclesiastical administration in this region, and making two trips, one after another, over its *uluses* [former administrative divisions in the Yakut region], Vladyka Innokentiy became convinced of the need to establish another episcopal see there—a vicariate of the Kamchatka Diocese. With this end in view, he submitted to the Holy Synod his memorandum "On the Development of the Kamchatka Diocese, Upon the Incorporation of the Yakutsk Region" in which he wrote: "In the event of establishing a see here, the Yakutsk Diocese will include no less than 210,000 people, i. e. more than in Astrakhan ... and in each of the Georgian dioceses, and its territory will be that of several dioceses, and that with the worst possible roads" [1, p. 361].

To save this project of his from coming to nothing, His Grace kept writing to influential people, asking for their assistance. It is clear from his letter to K. S. Serbinovich (who was then Acting Chief Procurator of the Holy Synod) of February 5, 1857, that he had submitted the same request to A. N. Muravyov and to Metropolitan Filaret of Moscow. The Vladyka found also a worthy candidate for the Yakutsk See—his famous associate, Archpriest Dimitriy Khitrov (later Archbishop Dionisiy of Ufa). Sending him to St. Petersburg to read the proofs of the Yakut translations, His Grace wrote to K. S. Serbinovich: "I beg to draw your attention to the bearer of this letter, Archpriest

D. Khitrov. There is a lot in common between our activities: he is a missionary, so was I ... As for his character, heart, competence, zeal and devotion to the cause, and the knowledge of the local customs, one could not wish a better candidate for the Yakutsk Diocese nor find one" [8, p. 411].

Nevertheless, there was hardly any progress in the matter of opening the Yakutsk See, and if it had not been for His Grace's personal visit to St. Petersburg in 1858, it would have been delayed for a long time. Summoned to attend the Holy Synod, the Vladyka managed to obtain permission for the opening of two vicariates in the Kamchatka Diocese: in Novoarkhangel'sk and in Yakutsk, as well as the right to nominate vicars for himself. He consecrated Archimandrite Petr Ekaterinovskiy, Rector of the Novoarkhangel'sk Seminary, Bishop of Novoarkhangel'sk, on Sitka Is. He also found a worthy pastor in Archpriest Petr Popov, of Krasnoyarsk, for the Yakutsk flock. This is what he wrote later to Metropolitan Filaret about the newly consecrated (March 6, 1860) Bishop of Yakutsk who was given the name Pavel: "Glory be to the Lord that I have sent such a pastor as I wished for Yakutsk From the reports sent me from Yakutsk it is clear that I got down to work with the utmost zeal and especially to introducing the celebration of divine services and occasional offices in the Yakut language" [p. 486]. Bishop Pavel spent eight years working for the benefit of the Yakutsk region under the immediate guidance of His Grace Archbishop Innokentiy of Kamchatka. Eight years later a new see was opened in America. Concerned with finding an archpastor to fill in the vacancy, His Grace Innokentiy appealed to him. At the same time he obtained permission to consecrate Archpriest Dimitriy Khitrov Bishop of Yakutsk. This consecration was solemnized by His Eminence Innokentiy together with his immediate successor, Bishop Veniamin of Selenga, on February 8, 1868, although the Vladyka himself had been designated Metropolitan of Moscow.²⁴

The final and extremely important service of His Eminence Innokentiy was the founding of an independent

Yakutsk Diocese. As early as 1864, he travelled specially from Blagoveshchensk to Yakutsk in order to make a decisive plan for the reformation of the Yakutsk Diocese on the spot. The plan was then sent to the Holy Synod, but the matter was suspended for some time. When he became the Metropolitan of Moscow, he got down to putting it into effect. "As soon as I arrived [to Petersburg]," he wrote to his vicar, Bishop Leonid, "I started to effect the reformation of the Yakutsk Diocese. Today I am going to call on the director and inquire whether anything is going to be done" [8, p. 641]. His Eminence's request was granted and the Yakutsk Diocese, on March 28, 1870, celebrated the 100th anniversary of the opening of their diocese. The Vladyka sent to Yakutsk for that day an icon of the Life-Giving Trinity, with a fragment of the Life-Giving Cross of the Lord enclosed, with the following inscription: "Blessing the town of Yakutsk and to the newly-founded Diocese of Yakutsk" [8, p. 643].

NOTES

1. A. I. Alekseyev. *Travel from the Baikal to the Amur River*. Moscow, 1976, pp. 48-52.
2. Metropolitan Filofei (Schemamonk Feodor) Bobolsk and All Siberia (1650-1727), enlightener of the Siberian peoples, baptized 40 thousand heathen and built 37 churches for them as contemporaries testify. For more on him, see *Studies of the Kazan Theological Academy*, No. 2, p. 141.
3. *Ibid.*, pp. 145-149; 173-174.
4. Reminiscences of a Contemporary about Metropolitan Innokentiy of Moscow—*Irkutsk Diocesan Gazette*, 1879, No. 26, p. 284 (Archpriest Prokopy Gromov's Recollections).
5. *Irkutsk Diocesan Gazette*, 1879, No. 27, p. 325-326.
6. (Addenda to the Works of the Holy Fathers) further on: *AdWHF*, 1889, book 2, pp. 548-549.
7. *Irkutsk Diocesan Gazette*, 1879, No. 29, p. 325-326.
8. *Tvoreniya Innokentiya, Metropolita Moskovskogo* (Works of Metropolitan Innokentiy of Moscow), Book 2, p. 43.
9. *Tvoreniya Innokentia, Mitropolita Moskovskogo* (The Works of Innokentiy, Metropolitan of Moscow) (further on: *The Works ...*), Book 2, Moscow, 1887, pp. 73-75.

11. In the traveller's log, which was also submitted to the Holy Synod, St. Innokentiy regularly cites examples of the material destitution of the Kamchatka clergy. See also: *The Works ...*, Book 2, pp. 265, 270, etc.

12. Archpriest Prokopy Gromov. *Istoriko-statisticheskoe opisanie Kamchatskikh tserkvei* (A Historico-Statistical Account of the Kamchatka Churches—Works of the Kiev Theological Academy (further on: *WKTA*), 1961, Vol. 1, No. 2, pp. 140-144.

13. *Pribavleniya k Tvoreniam Svyatykh Otets AdWHF*, Sergiev Posad, 1852, pp. 149-150.

14. *AdWHE*, 1889, Book 8, p. 550.

15. Archpriest Prokopy Gromov. A. *Historico-Statistical Account of the Kamchatka Churches WKTA*, 1861, Vol. 1, No. 1, pp. 57-58.

16. *The Works...*, Book 2, p. 135. Further on St. Innokentiy wrote: "priests called on them very rarely, and only to perform the necessary rites, but very few could or wanted to instruct and edify them. And yet they did not abandon the faith nor return to old paganism; very many of them are supremely pious and zealous in their faith" (p. 135).

17. I. Barsukov. *Innokentiy, mitropolit Moskovskiy i Kolomenskiy* (Innokentiy, Metropolitan of Moscow and Kolomna). Moscow, 1883, p. 321.

18. Then the author of the manuscript goes on with his own rendition of some parts of St. Innokentiy's vast draft project for the development of the Yakutsk Diocese included in the 2nd Book of the Metropolitan's Works: *Zapiska o raznykh predmetakh, kasayushchikhsya tserkvei i prikhodov po Yakutskoi oblasti* (Note on Different Things Concerning the Churches and Parishes of the Yakutsk Region), pp. 286-326.

19. I. A. Goncharov. *Fregat "Pallada"* (The Frigate "Pallada"),—Collected Works, Vol. 6, Moscow, 1952, p. 332.

20. *AdWHF*, 1889, Book 3, p. 68, A Letter to A. N. Muravyov.

21. *Severnaya pchela* (The Northern Bee), No. 224.

22. *Irkutsk Diocesan Gazette*, 1876, p. 403.

23. I. Barsukov ..., p. 467. "All in all the missionaries published about a hundred different works of literature in the Yakut language", (The Yakut-Russian Dictionary), Moscow, Soviet Encyclopaedia Publishers, 1972, pp. 5-6).

24. Archpriest Dimitriy Khitrov, who was consecrated as bishop under the name of Dionisiy, "was renowned as the true enlightener of the Yakut people, having compiled an alphabet and a grammar for their language, and translated the Gospel, the Acts of the Apostles and some liturgical and popular church books for them. He, as one who had studied the Yakutsk and Kamchatka regions throughout the 43 years of his service as priest there, was an active and useful member of the Russian Geographic Society" (Hieromonk Nestor Anisimov. *Orthodoxy in Siberia*. St. Petersburg, 1910, p. 53).

V. FIALKIN

(To be continued)





DIVINE LITURGY

The Creed. Article 11

"And I look for the resurrection of the dead"

Man is created by the Lord for life, and human thought cannot reconcile itself to the thought of death. "Faith in personal immortality, like faith in God, is inextinguishable in man's soul, it proceeds from the very nature of human existence"¹.

Death was a consequence of the first man's sin. St. Paul says: *by one man sin entered into the world, and death by sin* (Rom. 5.12). As a consequence of his sinful disobedience to God, man deprived himself of paradise and knew death. The Fall deformed man's inner, spiritual nature, as well as the entire visible world. The accord between human freedom and Divine Grace was destroyed, an accord through which man was directly called to deification. This break was so forceful that man could no longer return to this previous condition by his own power. "So that man could freely return to God, it was first necessary that God freed him from his state of submission to sin and death"².

By His Resurrection, our Lord Jesus Christ conquered Death by death, and revealed to man the path leading from death and corruption to eternal life (Acts 2.24; 27-28; 2 Tim. 1.10). "Our Lord Jesus Christ's Resurrection from the dead was the crown of all His deeds in redeeming mankind and reconciling us with God"³. Although man remains mortal, as before, death has no power over him, for it was defeated by the Risen Christ — the First-fruits from the dead and the Author and Finisher of our own resurrection. *But now is Christ risen from the dead, and become the firstfruits of them that slept... so that all be made alive ...at his coming* (1 Cor. 15.20-23). *For this corruptible must put on incorruption, and this mortal must put on immortality* (1 Cor. 15.53)⁴.

By the words of the 11th Article of the Creed, "I look for the resurrection of the dead", the Holy Church confesses that through the action of God's omnipotence "all the bodies of the dead shall reunite with their souls, come to life, and be both spiritual and immortal"⁵.

The universal resurrection of the dead, as the Bible tells us, is linked with Christ's second glorious coming (1 Thess. 4.16).

By the words "I look for the resurrection of the dead", the Church expresses not only expectation of this, but an expectation based on a firm certainty. Because the resurrection of the dead is not just a pious phrase, but absolute certainty, conditioning the faith of Christians"⁶.

Resurrection of the dead was known in Testament times, too. The Prophet Job said: *I know that my redeemer liveth, and that I shall stand at the latter day upon the earth, and though after my skin worms destroy my body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another* (Job 19. 25-27).

The holy Prophet Ezekiel also prophesied universal resurrection of the dead. (Ez. 37. 12).

By His Resurrection, Christ the Saviour affirmed the truth of the universal resurrection of the dead. All of Christianity is founded on Christ's Resurrection (1 Cor. 15.14). "Christ's Resurrection is the indestructible support and main foundation of our faith. By His Resurrection, Christ showed the truth of His Divine teaching, the salvific nature of His death, and the gifts of grace and power of the glory bestowed on the Church He had founded"⁷. Brought into communion with Christ through the Sacrament of Baptism, man becomes one whole with Him in the body of the Church, which is at once human and divine. As a result of this union of grace, the Christian partakes in both Christ's Resurrection and in eternal life. The only difference "between Christ's Resurrection and our own as mortals, is that the potential for resurrection in Christ is conditioned by His Hypostatic Divinity, while in men it is conditioned by their unity with Him (God) through Christ". While man's spiritual link with Christ is established through Baptism, his physical unity with Him is accomplished through the Holy Eucharist (Jn. 6. 54-57). The Eucharistic percept of Christ's Body and Blood is a guarantee of resurrection, "not in the former, imperfect flesh, but in another, transfigured flesh, in the glorious Body in which Christ appeared to His disciples after His Resurrection"⁸.

Christ's Resurrection is the beginning and guarantee not only of our resurrection, but

Patriarch German of Serbia on the Twentieth Anniversary of His Patriarchal Service

(1958-1978)

Belgrade, 1978, 236 pp.

The Publishing House of the Serbian Patriarchate has issued a book entitled **Patriarch German of Serbia. On the Twentieth Anniversary of Patriarchal Service. 1958-1978**. The book is the work of a group of authors and is divided into various sections covering His Holiness Patriarch German's activity in the Church. The book begins with an introduction written by Bishop Nikolo of Marčany, the vicar of His Holiness, and a short biography of Patriarch German. His Holiness Patriarch German of Serbia, whose name Chranislav Džorić, was born into a family of Cveta and Michail Džorić on August 6, 1899, in Ilošanićska Banja, near the Studenica monastery. His father was a local schoolteacher, and later a priest in Velika Drenova near Trstenik. Chranislav studied law in Belgrade, and graduated from the theological faculty in Belgrade. The future Patriarch began his service in the Church in 1924 as a junior clerk of the ecclesiastical court in Čačak, and taught catechism in Čačak's gymnasium (1925-1927). At that time he was ordained deacon and served under Bishop Efreim Bojović of Žiča. Subsequently, Deacon Chranislav Džorić was a clerk of the ecclesiastical court in Žiča Diocese. In late 1927, he was transferred to Miokovač parish, in

the region of Lubič. From 1931, while assigned to the parish in Vranjačka Banja, in the region of Trstenik, he also served for a short while as the vicar for Žiča Diocese. At this time he also edited **The Ecclesiastical Review for Žiča Diocese** and the calendar **S. Lazarus**. His name began to be known in ecclesiastical circles and beyond the diocese itself. By this time Father Chranislav was a widower.

In August 1938 he was appointed referent to the Holy Hierarchal Synod. In 1951, the Holy Episcopal Council appointed him the Vicar Bishop of Moravica. On July 7, 1951, he took monastic vows under the name of German in the Studenica monastery. On July 15, 1951, he was consecrated bishop in Belgrade cathedral church by His Holiness Patriarch Vikentije of Serbia and the hierarchs of the Serbian Church. From 1952 onwards, His Grace German held the posts of editor-in-chief of **Glasnik** (the official organ of the Serbian Church); first secretary of the Holy Hierarchal Synod; administrator of Žiča, Budim-Polim, and Raško-Prizren dioceses, and member of the Holy Hierarchal Synod (1953-1957). On June 9, 1956, the Holy Hierarchal Synod elected him Bishop of Žiča. He remained in this post until August 31, 1958, when the Elective Council of the Serbian Church elected him Archbishop of Peč, Metropolitan of Belgrade and Karlovci, and Patriarch of Serbia. On September 13, 1958, His Holiness Patriarch German was solemnly enthroned on the ancient throne of the Serbian Patriarchs. He became the thirty-fourth Serbian Patriarch since the institution of the Serbian Patriarchate at the Local Church Council in Skopje in 1346.

universal renewal and transfiguration of all creation (Rom. 8. 20-21). "After Christ's victory over Death resurrection became the universal law of creature"¹⁰.

The Orthodox Church's prayers for the dead are based on faith in universal resurrection and the unity of the Churches Militant and Triumphant. By His Resurrection, our Lord Jesus Christ showed that death is not annihilation and non-existence, but the gate to life and immortality. The Christian looks on death as a transition to an eternal life. "The calm confidence of the martyrs, who not only did not feel fear, but did not even feel physical pain, is proof that an active consciousness of resurrection is henceforth accessible to Christians"¹¹. Therefore, for the believer, "the future resurrection does not require any investigation or justification, for it is a certainty, witnessed and known by experience"¹².

NOTES

Hierodeacon Mattei Mormyl. **Voskresenie Khristovo v izlozhenii russkikh bogoslovov-apostolov** (Christ's Resurrection in the Writings of

Russian Apologist Theologians). Typescript. Zagorsk, Trinity-St. Sergiy Lavra, 1963, p. 19.

² V. Lossky. **Dogmaticheskoe bogoslovie** (Dogmatic Theology). **Theological Studies**, No. 8, Moscow, 1972, p. 163.

³ Patriarch Pimen of Moscow and All Russia. **Paschal Message**. **JMP**, 1979, No. 4, p. 2.

⁴ *Ibid.*, p. 2.

⁵ **Prostranny khristianskiy katekhizis** (Detailed Christian Catechism). Moscow, 1894, p. 63.

⁶ Archimandrite Pierre (l'Huillier). **Notes on the Creed**. **JMP**, 1969, No. 3, p. 70.

⁷ Archpriest A. Vetelev. **Voskresenie Khristovo** (Christ's Resurrection) **JMP**, 1964, No. 5, p. 60.

⁸ Prof. A. I. Georgievsky, **O voskresenii mertvykh v svyazi s Evkharistiei, v svete uchenii Svyashchennogo Pisaniiya** (On the Resurrection of the Dead in Connection with the Eucharist, in the Light of Holy Scripture). **Theological Studies**, No. 16, Moscow, 1976, p. 41.

⁹ *Ibid.*, p. 40.

¹⁰ Metropolitan Filaret of Moscow. **O Bessmertii i voskresenii** (On Immortality and Resurrection). **Khristianin**, October, Sergiev Posad, 1910, p. 16.

¹¹ Lossky, V., **Dogmaticheskoe bogoslovie**. (Dogmatic Theology). **Theological Studies**, No. 8, Moscow 1972, p. 183.

¹² *Ibid.*, p. 182.

Father VLADIMIR RIGIN

The section entitled "A Description of Patriarch German's Time", was written by Dr. Cedomir Drašković. The author briefly outlines the history of the Serbian Church and the activities of the Serbian Patriarchs, the predecessors of His Holiness Patriarch German, then goes on to discuss events closer to our own time. He stresses that, according to the Church's teaching, there is no power that is not of God (Rom. 13. 1), and therefore the Serbian Church is a loyal supporter of the people's government in her country. His Holiness Patriarch German considers that service of the Church and society have many problems in common, and regards it as essential to combine all efforts to resolve them.

The chapter entitled "Patriarch German and His Co-Workers Today", written by Bishop Simeon of Gorno-Karlovci, tells of Patriarch German's activity as helmsman of the Church under present conditions.

The section entitled "Patriarch German's Contribution to Pan-Orthodox Unity and Cooperation", written by Dr. Dušan Kašić, examines Patriarch German's activity in strengthening inter-Orthodox ties. Immediately after ascending the Patriarchal Throne, His Holiness established personal contacts with the Primates of the Local Orthodox Churches. In 1959, His Holiness Patriarch German made a pilgrimage to the Holy Land. At that time he also visited all the Eastern Patriarchs, the Primate of the Hellas Church, and Mount Athos. In the course of his twenty years' service as Patriarch, he strove by all possible means to maintain friendly contacts between the Local Orthodox Churches. He personally visited and received visits from the hierarchs of the Orthodox Churches many times. The warmest of fraternal relations exist between the Serbian and Russian Orthodox Churches. There is an historical basis for this, for the Serbian and Russian peoples frequently acted together against various oppressors, and Serbian-Russian ecclesiastical ties have roots in deep antiquity.

The chapter "Patriarch German Among the People", written by Gradimir Stanić, quotes the following words by Patriarch German: "I shall lead the Orthodox people along the path of salvation and shall illumine their way with the light of Christ's Gospel." He keeps this promise, which he made at his enthronization, sacredly.

The Serbian Orthodox Church maintains links with many Christian Churches and denominations, as well as with non-Christian religions. This side of Patriarch German's activity is discussed by Radomir Ranić in the chapter "Patriarch German in Christendom". The Serbian Church began taking an active part in the ecumenical movement under Patriarch German's primacy of the Church. A number of inter-Christian and inter-religious conferences and consultations were held in Belgrade with the participation of His Holiness German. His Holiness Patriarch German was elected one of the presidents of the World Council of Churches in 1968. A discussion of the Serbian Hilandar Monastery on Mount Athos by Dr. D. Bordanović, forms another chapter in this book. Like the other monasteries on Mount Athos, the Serbian monastery had a very difficult time under the occupation during the Second World War. Its

link with its native land was severed and monastery was isolated. Before Patriarch German's time, steps had been taken to change the lamentable situation, but nonetheless His Holiness had to show great wisdom and tact to gain the right to select and send monks and novices to Hilandar Monastery. The brethren of the monastery are much more numerous now and there is a high percentage of educated young men among them. The Serbian monastery on Mount Athos has evidently entered a period of flourishing growth.

His Holiness Patriarch German believes that "a priest's chief duty is to teach". During his long service in the Church, Patriarch German has done a great deal to make this lofty pastoral duty of the hierarchs and clerics in the Church a reality. A theological seminary in Sremski Karlovci, a seminary in Krk Monastery and a monastic hieratic school in Vysoki Dečani Monastery have been opened in his time. The rules for these and other theological schools were elaborated with His Holiness's direct participation. Apart from teaching itself, Patriarch German has also devoted serious attention to educating the teaching staff of the theological schools. A typical example of this activity was the following recommendation made by Patriarch German: teachers in the theological schools should correspond with students' parents to learn more about their students' characters and their spiritual qualities. All this is discussed in the chapter entitled "Patriarch German's Work to Renew and Reform the Theological Schools" written by B. A. Cisarž.

The chapter "Patriarch German—Founder and Builder", written by Archpriest M. Protić, tells of the Serbian Primate's building and repairing activity. This is one of the book's longer sections: just the list of churches and monasteries rebuilt and repaired by His Holiness Patriarch German occupies a great deal of space.

Patronizing the religious charitable institution is also one of His Holiness's voluntary duties. This charitable institution, legalized by the Republic of the Serbian Church in 1932, only began to function in reality under Patriarch German and has now existed for 10 years. Dr. Luka Buković discusses the tasks of this voluntary organization in the chapter entitled "Religious Charitable Institution and the Orthodox People's University". The tasks carried out by this organization are varied: assistance to the poor, the aged, victims of natural catastrophes, the furnishing of essential items to the monastery and the spreading of religious knowledge and distribution of religious publications. Each parish and each church acts as "a sub-committee" of this organization.

The publishing activity of the Serbian Church has also grown under His Holiness Patriarch German. The bibliography of the Serbian Church during his primacy includes a significant portion of the books catalogued by Archpriest M. Protić: a brief description of more than 600 books and publications on theology and ecclesiastical history occupies sixty-one pages.

This book is splendidly printed and abundantly illustrated with coloured and black-and-white plates of a high quality.



es dedicated to the Kazan
f the Mother of God: in Voro-
op, right); in Makarievo, Gorky
(centre, left); in the village
nskoe, Kostroma Region (cent-
ht); in the village of Kolo-
oe, Moscow (bottom, left); in
lage of Bogorodskoe, Kostro-
Region (bottom, right)

